A

TREATISE

Concerning the

LORDS SUPPER:

With Three Dialogues for the more full Information of the Weak, in the *NATURE* and *USE* of this

SACRAMENT.

By THO. DOOLITELL.

The Second Edition.

1 Cor. 11. 24. *This do in remembrance of me.*

LONDON,

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TREATISE

LORDS SUPPER.

THE EPISTLE TO THE READER.

Christian Reader,

TO get assurance of the Love of God, and Eternal Life, should be thy great work and business in this World; else how canst thou dye with comfort, while thou art doubting, *whether thy* departing *soul, shall be damned or saved? live with God or Devils eternally? if, when thou* must *bid farewell to all things in this world for ever, and enter into an unchangeable,*

everlasting state of joy or torments in another world, thou knowest not which must be thy portion: what then can all thy friends do for thee? what comfort can thy Riches, Honors, bring into thy heart at such a time as this, when thou hast not secured thy eternal happiness?

For this end God hath given to fallen man his Word, whereby he might understand his misery, and how he came into it; the Remedy, and how he might get out of it; by making known the conditions and terms, upon which he is freely willing to receive sinners into his love and favour, and confer upon them Gospel priviledges here, and eternal, glorious life hereafter, and hath set to his seal, for a firm conveyance of these great eternal blessings, upon such reasonable, free, and holy terms, as are propounded in the Gospel.

But after such love and grace of God to man appeared, for his happines

and comfort, *how great an enemy is man unto his real happiness, and well-grounded comfort: one to his happiness, when he will not come up to the terms of this salvation: another to his comfort, when he hath consented to, and accepted of the Conditions thereof, neglects the ratifying seal of the Covenant of Grace: a third to both, while he encreaseth his sin, and false, deluding comforts, by a preposterous coming for the seal, before he hath performed the Conditions of this Covenant.*

And indeed the long absence of some Believers *from, and the careless hasting of* all ungodly *to, the Supper of the Lord, is much to be lamented. The former being straitly charged by the Lord,* to do this in remembrance of him, *yet will not: the latter threatned with damnation if they do, yet will The former whom God hath habitually prepared for it, and it for them, and yet will not come, are in danger of*

being cut off, because they do not, Numb. 9. 13. *The latter, being neither prepared for it, nor it for them, (while such) are in danger of being cut down by death because they do,* 1 Cor. 11. 30. *The one neglect* this *means of their spiritual* growth, *and slight the love, and forget the words of their dying Lord, as though they could thrive in grace, while they do neglect their spritual food; the other neglecting the means of their spiritual* birth, *forget the words of the Apostl*, Let a man examine himself, and so let him eat of that bread, and drink of that cup: *as though food converted into poyson, could make a dead man live. The one dare not omit to pray, and lead a holy life, and yet will not come to wash their hearts; the other will not pray, nor lead a holy life, and yet will come to embrue their hands in the bloud of Christ. Such is the unthankfulness of some, that should, but do not; and the wickedness of some*

that

that do, but ſhould not come unto this Goſpel feaſt.

Now to prevent theſe two great evils, for the time to come (as it might prove at leaſt, I hope, to ſome, that might peruſe this little Treatiſe) in which ſomething is ſaid to provoke the one to their duty, and deter the other from their ſin and danger.

And becauſe the beſt are too ſlight in their preparation for, and the weak unskilful in, and all in ſome meaſure come ſhort of living ſuitably to the Sacrament; ſomething is contained herein, to excite thy ſlothful heart to greater ſeriouſneſs & diligence in preparation before thou comeſt, and how it ſhould be done: ſomething for direction, how thou ſhouldſt behave thy ſelf when thou art there, and the manner how particular graces are to be acted, for the better improving of this Ordinance and ſomething to direct thee what thou art to do when thou comeſt from thence how thou mighteſt know, whether thou

art the better, or the worse, and what thou art to do, which of either be thy case To which are annexed, Three Dialogues concerning the Lords Supper, for the help of those that are the weaker sort of Christians, that do desire to partake thereof. The first, between a Minister, and a private Christian, that desires to partake of the Lords Supper. The second, between a weak Believer, that dares not come to, and a strong Believer, that dares not absent himself from the Lords Supper. The third, between one Believer that hath Assurance, and another that hath Hopes, and another that is under Doubtings of the Love of God, and of good by the Sacrament, as they come away from the Lords Table: In all which, if thou findest any thing profitable to thy soul, and tending to promote the work of grace wrought in thy heart, and thy fitness for, and to help thee in this duty, give God the glory; but where

thou

thou findeſt any thing that ſavoureth of the weakneſs of the Author, do not cenſure, but pray for him, who is willing, according to his one Talent he hath received from the Lord, to further thee in thy way to Heaven and Eternal Life.

Tho. Doolitell.

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OF

OF THE LORDS SUPPER.

1 Cor. 11. 23, 24, 25, &c.

The Lord Jesus, the same night in which he was betrayed, took Bread;
And when he had given thanks, he brake it; and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me.
After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my bloud, this do ye as oft as ye drink it, in remembrance of me, &c.

CAP. I.

Containing the explication of the Text, and the general Conclusions handled in this Treatise.

THE riches of the goodness and love of God, were exceeding abundant towards man in his first Creation; when God brought him out of the state of Nothing, and advanced him to the excellency of the Humane

mane Nature, capable not only of ruling his fellow-creatures in this world, but of knowing and converſing with his Lord-Creator; who was graciouſly pleaſed to condeſcend to enter into Covenant with his *then* Innocent creature; that upon condition of his perfect obeying the will of his Maker (which he had then power to perform) he ſhould continue in that ſtate of happineſs. But great were the riches of his mercy to man fallen from ſo great happineſs to ſo great miſery, in making a Covenant of Grace, eſtabliſhing it in the bloud of his Son, adding his Oath, annexing his Seals for the confirmation of our Faith, that we ſhould upon condition of believing, be partakers of the great and glorious priviledges purchaſed by Chriſt, promiſed in the Scripture, ſealed in this Sacrament; concerning which the Apoſtle ſpends the latter part of this chapter, 1. In reproving the *Corinthians* for their abuſe and prophanation thereof: in that ſome that were contentious, and ſome that were vitious, even when they were drunken, did approach thereto; who degrading themſelves below the rank of men, could not then well act their reaſon, when they ſhould have acted Faith, and Love, and

other

other graces. It is an heinous sin, that those that are reeling in the street, should be seen kneeling at the Sacrament. 2. In reducing them to the Primitive Institution, in which there is observation.

1. The *Author* of this Ordinance, the Lord Jesus Christ, he alone hath power and authority for the appointing of Ordinances in his Church, and for the instituting of significant sacramental signs. He is the King and Prophet of his Church, and hath not left it to his Officers at their will and pleasure to introduce any thing that is a part of holy Worship; for Christ was neither short in wisdom that he could not, nor in goodness that he would not appoint whatsoever was sufficient for the edifying of his Church, and the comfort of his people. *Moses* was admonished of God when he was about to make the Tabernacle, that he should make all things according to the pattern shewed to him in the Mount, *Heb.* 8. 5. *Exod.* 25. 40. And *Paul* delivered nothing but what he had received of the Lord.

2. The *time* when this Ordinance was appointed by our Lord Jesus, that *same* night in which he was betrayed, when he was so near unto his death, and knew all

that was to be done to him, and suffered by him; whereby you might perceive the greatness of the Love of your dying Lord; that when he was so full of sorrow, he made provision for your comfort; and the excellency of this Sacrament, that had its Original from Christ, when he was so neat his end, that should be for the maintaining of his peoples spiritual Life, which was ordained by him, *now* drawing near to death. Great and weighty things take up the thoughts of wise and serious dying men; that sure is great and weighty which our dying Lord ordained at such a time as this.

3. The external *Elements and signs*, bread and wine: In Sacraments there is something seen, and something understood, something perceived by sense, and something apprehended by faith. Sacraments are glasses for our Understandings, and monuments for our Memories; that by mean and visible signs, we might perceive and call to minde sublime and invisible things. Here is bread, even bread of life to fill the hungry soul, and wine to satisfie the thirsty, and to cheer the drooping soul.

4. The Sacramental *actions*, 1. Of Christ. He took the bread and blessed it, and brake

it: He took the cup and blessed it, and did distribute both. 2. Of the Receivers, who are to take and eat, to take and drink: Christ is the Giver, Christ is the Gift, and what Christ in love doth give, Believers with joy and thankfulness should receive.

5. The *Explication* of this Mystery, *This is my body, This Cup is the New Testament in my bloud*: the bread was not turned into Christs real body, nor the wine into his bloud: for, did the Disciples eat Christs real body, when he was with them at the Table? or did they drink his real bloud, which then was in his veins, and in his body, and not in the cup? or did they not then see that Christs real body and bloud was really distinct from the bread and wine? and did they not see it was real bread, and taste it was real bread, and handle it as real bread? or is *now* Christs glorious body subject to corruption, as is the bread that is in the Sacrament, and when it is received? or can a finite body be in Heaven and upon Earth, in so many places at once, as the Sacrament might be administred in at the same time? or do Drunkards and Swearers, Hypocrites and Unbelievers, really eat and drink Christs real body and bloud? the meaning is, this

is a sign of my body, and a sign of my bloud, the communion of both. As Circumcision is said to be the Covenant, so the bread is Christs body, *Gen.* 17. 10. *This is my Covenant which ye shall keep between me and you, and thy seed after thee: Every man-childe among you shall be circumcised:* But yet Circumcision was not the Covenant but a sign and seal thereof, *Rom.* 4. 11. *And he* (that is *Abraham*) *received the sign of Circumcision, a seal of the Righteousness of the Faith which he had being yet uncircumcised.* So the Cup in the Sacrament is said to be the New Testament or Covenant, but it is not the very Covenant, but the sign and seal thereof.

6. *The application of this unto its proper subject*; Christ declaring who they be that *this*, and the things signified do belong unto. *Which is broken for you*; it is according to the minde of Christ, that Believers in the Lords Supper should make particular application of himself, and of the fruits of his death and sufferings to themselves: A Believer may take the Bread, and say, The Lord Jesus dyed for me; and the Wine, and say, Christ Jesus shed his bloud for me.

7. A plain *Injunction* given to Believers to celebrate this Ordinance. *Do this.*

8. The

8 The *frequency* of attending upon God at his Table: *As oft as ye do this.*

9 The *End* for which we should approach unto the Table of the Lord: *Do this in remembrance of me*: Whenever we celebrate the Lords Supper, we commemorate the Lords death.

10. The *Time, how long* this Ordinance must be used in the Church; *till the Lord shall come*: The Lord will come, and till then this Sacrament must continue; but when he comes and takes us to himself into his glorious Kingdom, we shall need this and other Ordinances no more: when the end is attained, the means shall cease; but as the Sacraments of the Old Testament did continue till Christs first coming in the flesh; so the Sacraments of the New Testament shall continue till Christs second coming in glory.

11. A serious *Admonition* of the Apostle, that those that come to this Ordinance be careful how they eat of *this* bread, and drink of *this* cup, *ver.* 27. *Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord.* Unworthy Receiving is a great aggravation of their sin and guilt, who shall presume in their hearts so to do.

12. A ſuitable *Direction* to a right uſe of this Ordinance, to prevent that great wickedneſs and crying ſin of being guilty of Chriſts body and bloud, *ver.* 28. *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.*

13. The dreadfulneſs of the *puniſhment* that they be in danger of, that come unworthily; and this is either temporal, *ver.* 30. *For this cauſe many are weak and ſickly among you, and many ſleep*, that is, are dead; or eternal, without repentance, *ver.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*: Which word is uſed to ſignifie as well eternal damnation, as temporal judgements; and *if any man be damned for unworthy receiving, it will be great damnation.*

14. One *cauſe* or *reaſon* ſpecified why ſome do eat and drink unworthily, *verſ.* 29. *Not diſcerning the Lords Body*, not diſtinguiſhing betwixt this and common bread. Thus you have the parts contained in the verſes in this chapter, that concern the inſtitution of the Lords Supper, and of the Apoſtles doctrine, in order to a right receiving of the ſame.

In this little Treatiſe, I ſhall not endea-

vour

vour to take in the whole doctrine of the Sacrament, becauſe many learned and holy men (whoſe ſhooes I am not worthy to untie) have written concerning the *nature, uſe* and *ends* thereof; the *qualifications* of the perſons that have an immediate right thereto; the *graces* that are to be exerciſed therein, which are to be drawn forth into act by ſeeing the *ſacramental repreſentations*, by conſidering the *ſacramental actions* of the Miniſter that ſtands in Chriſts ſtead, in taking, breaking and diſtributing; of the Receivers, in taking, eating, drinking; all which are ſigns of ſomething ſpiritual, not diſcerned by unworthy Receivers: by believing and applying of *ſacramental promiſes* [*this is my body, which is broken for you*] But what I ſhall ſpeak, ſhall be compriſed in ſome following Concluſions, for the preventing of theſe following evils.

1. Some that are truly gracious, do live long in the neglect of this heart-warming, affection-inflaming, grace-ſtrengthening Ordinance: Some that have no right to it, will not be excluded from it, but count that Miniſter their greateſt enemy that would willingly prevent their being guilty of the bloud of the Lord: others, whom

God calls, and hath prepared it for, will not be prevailed with to come unto it.

2. Some, that though they do approach unto it, yet it is but very seldom.

3. Some that do come, and that often, are too careless and remiss, that they do not endeavour to prepare themselves as a work of that weight and consequence doth require; and herein some of Gods own people are blame-worthy.

4. Some, while they be actually engaged in this duty, do not rightly consider the bloud of Christ therein, nor act their graces therein.

5. Some that are partakers of the Lords Supper, do not enquire after participation, what benefit they have received thereby. In opposition unto which Evils, I shall lay down these Conclusions, bottomed upon some particular passages in this chapter.

1. Conclusion.

That it *a necessary duty incumbent upon all Adult Believers to partake of the Lords Supper*, vers. 24. *Do this in remembrance of me.*

2. Conclusion.

That it is *the duty of Christs Disciples often to partake of the Lords Supper*, ver. 25. *This do ye as often as ye drink it, in remembrance*

membrance of me, ver. 26. *For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.*

3. Conclusion.

That *whensoever you are to partake of the Lords Supper, you are to be painful and serious in making preparation for it*, ver. 28. *But let a man examine himself, and so let him eat of that bread, & drink of that cup.*

4. Conclusion.

That *a Bel. ever should eye the blood of Christ in the Lords Supper, in the several properties, vertue and efficacy of it, till suitable graces thereby are drawn forth into act and lively exercise.* Ver. 24. *This is my body which is broken for you; this do in remembrance of me*, ver. 25. *This cup is the New Testament of my blood; this do ye as oft as ye drink it in remembrance of me.*

5. Conclusion.

That *such as are partakers of the Lords Supper should enquire after participation, what benefit they have received thereby*; whether they be the better or the worse by receiving, *ver.* 17. *Now in this that I declare unto you, I praise you not, that ye come together not for the better, but the worse.* I begin with the first.

CAP.

CAP. II.

Containing the first Conclusion and Explication thereof.

1. *IT is a necessary duty incumbent upon Adult Believers, to partake of the Lords Supper.* 1. *Necessary*, as it is opposed to *Arbitrary*: It is not left to the pleasure of the people of God, that if they will, they may, if they will not, they may refuse; but as it is their priviledge that they *may*, so it is their duty, that they *must* receive it: We may, and we must pray; we may, and we must hear; so we may, and we must receive; yet it is my observation, that the same Christians that are much troubled, if they omit praying, and hearing, and reading the Word of God, and their conscience doth accuse them for the neglect of these; yet have for a long season absented themselves from the Table of the Lord, and seldom put the neglect thereof amongst their Confessions of sin, as if it were not a sin of Omission, and made them not guilty before the Lord.

2. I say, it is a necessary duty; not necessary to the *Being* and *Essence* of a Christian,

ſtian, for that is ſuppoſed; for converſion muſt go before participation of this holy Ordinance, which is not appointed of God to beget, but to encreaſe grace: and grace muſt be in truth, before it can receive its growth by any Ordinance. *Dead men* muſt not ſit down at the Table of *the Living God*: here men come to Chriſt; and Faith is the *foot* of the ſoul; here men muſt receive Chriſt, and Faith is the *hand* of the ſoul; here men muſt feed upon Chriſt, and Faith is the *mouth* of the ſoul. It would be more ſeemly to ſet a dead man at our Table, than that a man dead in ſin, ſhould ſit down at the Table of the Lord; it is Childrens bread, and muſt not be given unto Dogs: but there is a degree of neceſſity of this Ordinance for the more *comfortable Being* of a Chriſtian: You muſt then bring ſome grace with you, and come hither for more; you muſt bring ſome Faith, and Love, and Hope, and come hither to have more degrees of all theſe: growth ſuppoſeth life.

3. I ſay, it is neceſſary, but not *abſolutely to ſalvation*, becauſe, where there is Faith in Chriſt, love to God, and real implacable hatred unto ſin, there is at leaſt an *objective* certainty of ſalvation, and may be a

ſubjective

subjective certainty without it, though not so usual, nor so full and constant, if it be *willingly* neglected, where opportunity of receiving it, is afforded; for the wilful neglect of this duty doth administer just ground of jealousie, whether our obedience be true, because not universal unto all Gods commands, and therefore not universal, because it extends not unto this: *Do this in remembrance of me.* A Believer without this Sacrament may be sure of Heaven, especially where opportunity of participation is denyed, but a Believer that may receive it, and yet lives in the neglect of it, will not be so fully, well groundedly, comfortably sure that he is sure of Heaven.

4. I say, Necessary, being so by Gods command: what God enjoyns is not arbitrary unto us; nor indifferent whether we will do it or no.

5. I say, it is a duty of Believers, that are adult, and have the use of reason; so it is not incumbent upon Infants, and distracted persons, because they are not capable of the condition and antecedent duty unto this, *viz. Self-examination*: A diligent strict examination, 1. Of our state, whether in Christ, or no. 2. Of our sins, both of

of heart and life, 3. Of our want. 4. Of our graces, of repentance for ſin, Faith in Chriſt, love to God, obedience, and a firm and holy purpoſe of walking with God, muſt precede the participation of this Ordinance; and therefore ſuch perſons as may have grace in the habit, and in no meaſure capable of ſelf-examination as may be the caſe of ſome Infants and diſtracted perſons, lie not under an obligation to celebrate this Ordinance. So much for the Explication of this Concluſion.

CAP. III.

Shewing, that Chriſts Diſciples muſt receive the Lords Supper.

THat it is the neceſſary duty of Believers to partake of the Lords Supper, I prove.

Firſt, There is the ſame parity of reaſon that Believers under the Goſpel ſhould receive the Lords Supper, as the *Iſraelites* under the Law ſhould eat the Lords Paſſover. This was their duty, as is preſcribed, *Exod.* 12. where is the firſt Inſtitution, the manner how, the end for which. And the command for it is again

again renewed, *Numb.* 9. 1, 2, 3. And if a man were unclean that he could not keep it the first month, yet he must the second; yea God was much provoked by the neglect of the Passeover, *Numb.* 9. 13. *But the man that is clean, and is not in a journey, & forbeareth to keep the Passeover, even the same shall be cut off from his people, because he brought not the offering of the Lord in his appointed season: that man shall bear his sin.* Here you see was guilt contracted, and punishment severe to be inflicted, upon the person that should neglect to eat the Lords Passeover.

And there is as great reason for Believers to eat the Lords Supper, as appears by the agreement betwixt them in these particulars.

First, In the *Author* and efficient cause, God appointed both.

Secondly, In the *Matter* principally signified in both, and that is Christ, and the same benefits and priviledges held forth and conveyed to Believers in both; as remission of sin, Justification, and spiritual nourishment and growth in grace.

Thirdly, In the *End*, to commemorate the mercy and goodness of God, in the deliverance of his people from captivity of sin, and bondage of the Devil. Fourth-

Fourthly, In the *Inſtrument* of receiving and applying the thing ſignified by both, and that is Faith.

Fifthly, In the *Parts* in both, ſomething a ſign, and ſomething ſignified.

Sixthly, In the *Properties* of the Paſchal Lamb, which are in Chriſt our Paſſeover.

1. That was to be without blemiſh, ſo was Chriſt, *Iſ.* 53. 9. 1 *Pet.* 1. 19. & 2. 22. *He.* 7. 26

2. That muſt be a male, ſo Chriſt for ſex and ſtrength, a mighty Savior, *Jer.* 31. 22.

3. That muſt be of a year old, in a perfect age, Chriſt about thirty four years, in the prime of his age.

4. That muſt be taken out of the flock; Chriſt muſt be taken from among mankind, that was partaker of fleſh and bloud, *Deut.* 18. 18. *Heb.* 2. 11.

5. That muſt be ſeparated from the flock; Chriſt was ſeparated from ſinners, *He.* 7. 26

6. That roſt with fire; Chriſt with the heat of Gods wrath.

7. That muſt be eaten; Chriſt muſt be received by Faith.

That muſt be eaten,

1. By every Family, Chriſt to be received by every perſon.

2. With unleavened bread; Chriſt and this Sacrament to be received in ſincerity and truth, 1 *Cor.* 5. 7, 8.

3. With

3. With bitter herbs; Christ and this Ordinance, with bitter repentings.

4. Wholly, all of it must be eaten; whole Christ must be received in all his Offices, Propher, Priest and King; Christ as the Paschal Lamb must be received, with all his appurtenances.

5. In haste; Christ must be received presently, without delay.

Seventhly, In the *Subject* that must eat thereof they were *Israelites*, and those that were circumcised. Those that should partake of this Ordinance ought to be *Israelites* indeed, and circumcised in their hearts, if they would have benefit thereby. Thus you see the great agreement betwixt those two Ordinances: And were the *Jews* bound to observe that, and not Believers under the Gospel engaged unto this? Nay, I may argue, that there is greater reason why we should be more forward to this duty, in as much, wherein they differ this is more excellent. As

1. In the Manner of their signification, the Passeover signified Christ that was to come, the Lords Supper, Christ already come.

2. In the Duration. The Passeover was to continue till the coming of Christ

in the flesh. The Lords Supper, till he come again in glory, in the end of the World.

3. In the perspicuity and clearness: In the former Christs Death was signified more darkly, in the latter more plainly.

Now I beseech you see what the Passeover was to the Jews, and consider that *that* the Lords Supper is to us, and there will appear the same parity of reason, for our receiving of this, as for the Jews eating of that.

Secondly, It is the plain Injunction of our dying Lord, that we should do this in remembrance of him; why do you pray? One reason you will give, is, because God commands it, and if you pray because God commands it, and if you must then do every thing that God commands you; and so this; is it not strictly commanded? read *Luke* 22. 19. The whole is commanded. *This do in remembrance of me* Mat. 26. 26, 27. The particular acts are commanded. *Take, eat, drink*, and will you say, you will not? will that become a Disciple of Christ? you say not, you will not, but you know you do not, and that is as bad.

Thirdly,

Thirdly, Christ did ordain it for this very end, that Believers should have a remembrance of him in the partaking of this Ordinance; we are apt to forget the works of God, *Psal.* 106.13. too apt to forget the benefits we received from God, *Psal.* 103. 2. But, which is most to be wondred at, we are too prone to forget God our Saviour, to forget him that delivered us from the curse of the Law, by being made a curse for us; from the wrath of God, by bearing it himself; from the sting of death, by dying for us, *Psal.* 106. 21. *They forgate God their Saviour*: Oh what memories have we, that can remember our relations, our worldly affairs, and forget that God that made us, and Christ that did redeem us: Now Christ would live in our thoughts and memory, and to heal and help the slipperiness thereof, hath instituted this Ordinance, which you cannot partake of aright, but you must remember him.

Or will you say, you remember Christ without this? that you have no need to use this Ordinance for that end? why then, tell Christ so, if you dare; what is this but to correct the wisdom of your Lord by

by your own folly? But I tell you, you cannot so well remember Christ, without this Ordinance, as you may by a careful, frequent attendance upon God in it: for it is not a speculative, Historical remembrance that he did bleed and die: for so the Devils themselves remember Christs death, not as a Scholar may remember his Notions; but the remembrance that Christ would have in your thoughts, is,

1. An *affectionate remembrance*, that the sight of your eye should affect your heart; that you should so remember him, as to love him, and desire him, and delight in him.

2. A *sorrowful remembrance*, that you should remember him so, that your hearts should break, and your eye should weep: when you remember your sin was the *Judas* that betrayed him, your sins were the spears that pierced his blessed sides, and let out the bloud from his holy heart; that were the thorns that crowned him, and the nails that fastened him to the Cross. When *David* would sorrow for his sins, he penneth a Psalm, which he intitles a Psalm to bring to remembrance, *Psal.* 38. And when you would have your heart to sorrow afresh for your pride, and unbelief, and

and other sins, go to the Sacrament, which is a Sacrament to bring to remembrance; there remember the dignity and innocency of the sufferer, the greatness of his sufferings, 1. From God. 2. From men. 3. From Devils; the causes of his sufferings, your own wicked doings, and this will help you to a sorrowful remembrance of your sins.

3. A *joyful and thankful remembrance*; you must look upon your sin, and be troubled that you have done that which put Christ to death, and you must here look upon Christ, and rejoyce that by his death he hath taken away the sins that you had done against God.

4. A *fiducial remembrance*; that you may so remember Christ, as to trust in him, and rely upon him, and cast the care of your souls upon him.

5. A *silencing remembrance*, and an may so remember Christ, as to silence all the clamours of an accusing Devil, and an accusing Conscience; and every one that would lay any thing unto your charge, when you remember Christs death, it will furnish you with suitable replyes to all charges laid unto you. The Devil will accuse you of sins before and since conversion, and you cannot deny them; but you may

may remember Christs death and say, it is true, I did so, but Christ hath born mine iniquities in his body upon the Cross; what now oh mine enemy? He will tell you of your sins of omission, of commission, and you cannot deny them; but you may reply, Christ hath undergone the punishment that was due to me for them; what now oh mine enemy? The Law of God will accuse and curse you for the breaches thereof that you have made, and you cannot deny them; but here you may remember Christ, and say, that he hath perfectly obeyed the Law, and satisfied for your breaking of the Law, and may be comforted; your own Conscience will accuse you, but here you may remember Christs death, and Conscience is answered and rightly quieted: Thus the remembrance of Christs death will answer all charges, *Rom.* 8. 33, 34. And will you yet neglect it?

6. A *sin-loathing remembrance*; you will not only mourn for sin, but loath it too; when you do this in remembrance of Christ, you will abhor the knife that killed your Father, and the sin that killed your Lord; when you remember him and it. Now you cannot have such a remembrance

membrance of Christ as this, so well without the Lords Supper, as with it; except you will unadvisedly and wickedly charge Christ, with a superfluous institution of a needless means, that hath no tendency in it to beget such a remembrance of him in your thoughts; and whom will you delight to remember, if not your Lord? who shall live in your thoughts, if not your Saviour and Redeemer? and how will you thus remember him, if you do neglect the means appointed by him, for the attaining of this end?

Shall Christ himself bespeak you to do this in remembrance of him, saying, Do this in remembrance of me.

First, That came down from Heaven to Earth for your sake, that left the bosom and the glory of my Father, to be cloathed in the rags of humanity for your sake, and will you not do it?

Secondly, Shall he say, Do this in remembrance of me, that lead a life of suffering, from the Manger in which I lay, to the Cross on which I hung, and will you not do it?

Thirdly, Shall he say, Do this in remembrance of me, that underwent a shameful, painful, cursed death for your sake, and will you not do it? Fourth-

Fourthly, Shall he say, Do this in remembrance of me, that was buried and rose again, for your sake, and will you yet neglect it?

Fifthly, Shall he say, Do this in remembrance of me, that go from Earth to Heaven again, to prepare a place for you in glory, and take possession of the Heavenly Mansion for you, and will you yet absent your self from it?

Sixthly, Shall he say, Do this in remembrance of me, that am going to the right hand of God, to intercede for you, to plead your cause with the Father, and will you yet turn your back upon it?

Seventhly, Shall he say, Do this in remembrance of me, who will come again at the last day, and openly absolve you, before Angels, Men and Devils? and will you yet slight it?

Eighthly, Shall he say, Do this in remembrance of me, with whom you shall for ever be, with whom you shall for ever live, a holy, happy, blessed life, and will you yet be indifferent whether you do it or no? nay, be backward to it? Oh seriously weigh these things, and then say, though you have not done it all this while, yet now you will.

Fourthly, You are bound to uſe all means for the encreaſe of your grace, for the enflaming of your love, the ſtrengthning of your faith, and the renewing of your repentance, and the ſubduing of your ſin, and you ſin if you do not: you cannot neglect it, but you increaſe your guilt; and would it not be better for you to go in a right manner, and have the pardon of your ſin ſealed to you, and your guilt removed from you, than by a conſtant neglect contract more guilt upon your ſoul? are you not bound to grow in grace? or have you enough already? do not you want more meaſures and degrees of Faith, and Love, and Hope? and can you neglect the means of growth, and yet grow? can you neglect your food, and yet be nouriſhed? or do you not ſin, if you do not grow? and do you not ſin, if you do neglect the means of growth? think of this.

CAP. IV.

Containing twelve Queſtions to thoſe Believers that neglect the Lords Supper.

LEt me proceed to ſhew you the aggravations of your long neglect of the

the Lords Supper, I pray you therefore tell me.

Q 1. *Is not this to live in the neglect of a plain commanded duty? you see it proved to be your duty, and is it nothing to you to live in a known sin? nay, and to plead for it too? as you do for not coming to this Ordinance, it may be it is because you doubt of your sincerity, and might not this encrease your doubts, when you are partial in your obedience to Gods commands?*

Q. 2. *Is not this great hypocrisie to complain of the hardness of your heart, and yet will not use the means to have it softened? to complain of the power of your sin, and yet will not bring them to the Cross of Christ to have them mortified and subdued? Is not this great dissimulation, to run to Ministers with complaints in your mouth, and tears in your eyes, because of the prevalency of corruption, and yet will not use the means for the further conquering of them? If it be not so, why then do you complain? if it be so, why then will not you diligently and conscientiously use the means, that it might be better with you? Oh come, bring your hard heart unto the bloud of Christ, and see if it will not soften it; bring your strong corruptions to this bloud, and see if it will not weaken them?*

Q. 3. *Is not this to set light by a special token of the Love of your dying Lord? the nearer Christ was unto his death, the more lively were the discoveries of his Love unto your soul, and will you take no more notice of it? my thinks Christ, when he was to die, speaketh thus unto his people, You are they whom I have loved, you are they for whom I will do and die: you are they whom I will always think upon, and in whose thoughts I love to live; and because the hour of my death is come, and I must go away from you therefore I will leave you a memorial of my death and love, that as oft as you see it, you may remember me when you behold it then think of me: and was Christ mindful of your good & comfort in that very night in which he was betrayed? and will you thus neglect and disesteem it? if your most dear and special friend upon his death-bed had bequeathed you some token of his love, and said when you behold this then think of me, when I am dead and gone, would you throw it by and never view it? do not the expressions of your dying friends make a deeper and more lasting impression upon your heart and thoughts? and shall not the words, and entreaties, and commands of your dying Lord?*

Q. 4.

Q. 4. *Is not this to diſeſteem a firm conveyance and aſſurance of all the Goſpel-bleſſings and benefits purchaſed by the death of Chriſt? is not this Ordinance Gods broad Seal to confirm unto your ſoul the great and everlaſting Bleſſings of the Covenant of Grace? would you be contented with the writings for your Lands and houſes without a Seal? or would you not deſire a ſealing day, and be glad when it comes, that you may be the ſurer, and your title made more clear? and are not pardon of your ſins, and your title to the Kingdom of God greater things? and the aſſurance of theſe more, infinitely more deſirable? or do you doubt you have them not, and yet will not come to have your evidences to be cleared? This Sacrament it is* ſignum rememorativum, *to bring to your remembrance the paſſion of your Lord, where he would teſtify to your Conſcience, and aſſure you that he dyed for you: It is* ſignum demonſtrativum, *a demonſtration of his Love, where he would aſſure you that he loves you: It is* ſignum prognoſticum, *or* prænuntiativum, *a prognoſtick of your future and eternal happineſs, where he would aſſure you that you ſhall undoubtedly be partaker of it, and will you yet neglect it?*

Q. 5. *Is not this too great a sign of the littleness of your love unto him? did you love him, would you not desire to be there where he wonts to take his walks? did you love him, would you not desire to eat and drink at his Table? yea to feast upon him? and to be there where you may find him, and where he manifests himself unto them that love him? did you hunger after him, and thirst for him, would you not desire to be there, where you may be filled and satisfied?*

Q. 6. *Is not this too great a sign of your slighting communion with him? that you do not set so high a price and valuation of fellowship with him? or do you complain that you have it not, and yet will not come where you may have it?*

Q. 7. *Is not this too great a sign that you set little by the comforts of the Spirit, and the warming joys of the Holy Ghost? is it not here, that God doth shed abroad his love into the hearts of true Believers? and send them away with their hearts full of joy, and their mouths of praises? or do you complain, you have no comfort, and that you are a stranger to spiritual joy, and yet will not come, where you may not only have a taste, but drink full draughts of the wel of consolation?*

Q. 8. *Is not this to grieve the Spirit of*

God

God, and to make him more angry and displeased with you, and to withdraw himself further from your soul? can God take it kindly at your hands, when he hath killed the fatted Calf, and made ready his Marriage-supper, and sent his servants forth to call you and invite you, and you turn your back upon it? do you not provoke him to leave your hearts to greater deadness, and let you go sorrowing to your grave, and never let you taste of the sweetness of these comforts till you get to Heaven? or how can you complain, that God departeth from you, when you will not come near unto him? that he withdraweth from your Soul, when you withdraw from your duty?

Q. 9. Is it not too great a sign, that when you did receive it, you tasted not of the sweetness of it? and that you missed of the comfort and the benefit of it, that you have since so long neglected it? do you think you have not cause to repent of your former receiving, when it did not leave an earnest longing in your soul to come again? was it possible for you to meet with God, and taste the sweetness of the fulness of Christ, and not desire and long for the like opportunity again? had you experimentally found the reachings forth of your love to God, and

desires after him, and have tasted the sweetness of such actings of love and joy, could you have abstained so long?

Qu. 10. *Is it not all one to you, if there had been no such Ordinance appointed? what is it to you, if you receive it not? if it be a Sacrament to others, yet it is not to you: if it be a seal to others, yet it is not unto you, that live in the neglect of it. The Lamb was not the Passover, but the Lamb killed, and rost and eaten was the Passover. Nay let me tell you, it had been better for you, if Christ had not ordained it at all; for you could then but have been without the benefit of it, and so you are now, while you do neglect it; but then you would have been without that sin and guilt that now you contract by the forbearing of it.*

Q. 11. *Is it not great unthankfulness in you thus to live in the neglect of it? can you be thankful unto Christ for adding seals unto his Covenant, while you omit it? have so many souls unfeignedly blessed God for this institution, and will you be guilty of so great ingratitude?*

Qu. 12. *Do you know what it is that you have lost by neglecting of it? & might it not have been much better with you in your spiritual condition, if you had frequently attended*

ded upon God thereinto if there be any thing in Law and Gospel to awaken you first, and comfort you afterwards, this Ordinance would have done it. Here you might have seen the deserts of sin, and the evil of transgressing the Law of God, to rouse you out of your spiritual security: Here you might have had the cordials of the Gospel to have comforted and revived your swooning soul under the affrightments and terrors of the Law; if there be any thing in the wrath and love of God to work upon your heart, here you might have seen lively discoveries of both: of Gods wrath against sin in the death of Christ, of Gods love towards the sinner in the death of Christ: Oh you cannot tell what you have lost by omitting of it, what grace you have lost, what comforts and joyes you have lost, that others have found in the frequent and conscientious use of this ever-to-be-prized Ordinance.

CAP. V.

Containing some doubts of weak Christians, that hinder them from receiving the Lords Supper, with a Resolution of those doubts.

Doubt. But you say, you question your right unto the Lords Supper, because you fear you are yet in a natural

condition; and this is Childrens bread; it is bread of Life, and belongeth only unto them that are living Christians, that have indeed the life of Grace.

Sol. 1. Either this is so indeed, or it is not, and let it be what it will, you do undoubtedly sin; if you be not fit, that is your sin; if you be in your natural condition, that is your sin as well as your misery; and one sin will never excuse you from another; if it be so, why do you not forthwith look out after Christ, and be fitted for it, and then come?

2. But do you not proceed upon a great mistake? for I hope better things of you, and things that accompany Salvation, therefore I beseech you in the fear of God, after due debate and search into your own soul, answer me these Questions.

First, Do you not see your self utterly lost and undone? do you not see your misery out of Christ?

Secondly, Are you not sensible of the sins that brought you into this miserable condition? Is it not the burden your soul groans under, and would willingly, heartily willingly be eased of it, as ever sick man was of his sickness, or Prisoner of his chains? doth it not grieve you, that your

your ſins have been committed? and if they were to do again, by the grace of God you would not do them?

Thirdly, Do you conſcientiouſly practiſe whatever you have been convinced is your duty, and dare not omit it when you know it? do you give your ſelf to prayer and meditation, and other duties? and yet do you ſee the emptineſs and the inſufficiency of them to juſtify you in the ſight of God, that as you dare not omit them, ſo you dare not reſt in them, nor rely upon them, becauſe you ſee your prayers have need of pardon, and your tears have need of being waſhed in the blood of Chriſt? that you do go out of your ſelf, and ſeek for ſalvation in another. And therefore,

Fourthly, Do you not unfeignedly deſire after Chriſt, and hunger and thirſt for him and his righteouſneſs? are you not willing to accept of him upon any terms, upon his own conditions, for your Lord and Saviour? are you not willing that he ſhould ſanctify as well as ſave you? and bring you to obedience, as well as unto glory? doth not your judgment value him above all? and your will chooſe him before all? and are not your affections of love, and deſire,

ſire, and joy, ſet upon him? if you doubt whether you love him, yet tell me whether you would love him? *if you would, you do.* If you doubt whether you have received him, yet tell me whether you are willing, unfeignedly willing to take him upon his own terms, and chuſe him for your treaſure, and your happineſs, and your chiefeſt joy? *if you are willing thus to receive him, you have received him,* and ſo you are habitually prepared for this Ordinance, and ought not to continue in the neglect of it.

Doubt. *You ſay upon ſerious ſearch, you find you are willing upon any terms to accept of Chriſt, you would have him to be your Lord and Saviour, you are willing to be his, to be ruled by him, to be made like to him, to have communion with him, but you fear Chriſt is not willing; you believe he is able to help and ſave you, and to give you grace and glory, but whether he be willing you do not know.*

Sol. 1. *That you ſhould be willing and not Chriſt, is impoſſible:* foraſmuch as your willingneſs to accept of Chriſt, is a fruit of Chriſts willingneſs to give and beſtow himſelf upon you: I pray you tell me, is real and unfeigned willingneſs to be holy, to be like to God, to be in all things guided

guided and directed by the Spirit, and the Word of God, a flower that grows in Natures Garden? Is not the will of man the great rebel againſt God, and the great oppoſer of the work of grace? is it not the complaint of Chriſt againſt natural men, that they will not come to him, though thereby they may have life? *Joh.* 5. 40. How oft would I have gathered you, and ye would not, *Matth.* 23. 37. You muſt therefore know when the will is ſubdued, the greateſt enemy in your ſoul againſt Chriſt and Grace is ſubdued; and indeed when the will is wrought upon to chooſe Chriſt, to be willing to receive him, the work of ſaving Converſion is wrought in that ſoul.

2. Do you ſay you are willing, and Chriſt is not? *that is your intollerable pride ſo to think and ſpeak.* It is uſual with many dejected ſouls that complain of their own unworthineſs, and vileneſs, and ſins, that loath and abhor themſelves for their ſins, in the great work of humiliation, that yet hath this unſufferable pride remaining in them that they are willing, but Chriſt is not. Indeed! have you ſuch good thoughts of your ſelf, and ſuch low, and mean and hard thoughts of Chriſt? is it not pride enough

enough in you, to have better thoughts of your ſelf, than of other of your fellow-Chriſtians, but muſt you have higher thoughts of your ſelf, than of your Saviour? or do you ſay you are worſe than others, and yet in this advance your ſelf above God and Jeſus Chriſt? It may be you never perceived ſo much pride to be at the bottom of ſuch conceptions and expreſſions; that you are willing, but God is not willing, but Chriſt is not willing. Oh proud creature! proud ſinner! proud mourner! Is not this to have too high and proud thoughts of your ſelf, to think you are more willing to receive good, than God is to give it? to be good, than God is to make you ſo? Is it poſſible that a ſinner that by nature is a bitter enemy to goodneſs and holineſs, ſhould be more willing to be made good and holy, than God that is by nature good and holy, and a lover of it, ſhould be to make men ſo? Oh fall upon your knees, and let thoſe tears that you ſhed in lamenting your ſad condition, that God is not willing to be yours, when you are willing to be his, be better ſpent in weeping for the pride of your heart, in thinking you are willing to receive grace and Chriſt, and he not willing to beſtow himſelf and it upon you.

3. If

3. If this might be, that a ſoul may be unfeignedly willing to accept of Chriſt upon his own terms, and yet periſh, then at the laſt day ſome might plead and appeal to God: *Lord, I was willing to be holy, but thou waſt not willing to make me holy: I was willing to receive thee upon thine own terms, but thou wouldeſt not give thy ſelf unto me, no not upon thine own terms; and I am not damned becauſe I was not truly willing to be ſanctified and renewed, but becauſe Chriſt would reject me, willing to come to him.* But there ſhall not be a man that ſhall dare to open his mouth in this manner unto Chriſt at the laſt day.

4. But this will be manifeſt, that Chriſt is more willing than you, in that *he did dye more willingly for you than you can for him*: He did dye more willingly to make you holy, than you can for holineſs ſake, or for his ſake when you are made holy; hath he dyed for you to purchaſe holineſs, and grace, and glory for you, and yet will you think that you are willing and not Chriſt? Nay Chriſt was more willing to dye for you, than you are to live to him; and was he not yet willing? when you think Chriſt is not willing, think upon the ſorrows, the ſhame, the ſufferings he endured

in

in his body, in his ſoul, how he ſweat as it were, great drops of blood; nay bled and died for you, and then ſay no more you are willing, but Chriſt is not.

Doubt. *But you will reply, if Chriſt died for me, I ſhould not doubt, but he is willing to give himſelf, and his grace and his Kingdom to me, but that is my fear, in that I am not ſatisfied; and therefore I cannot in the Sacrament commemorate his death, becauſe I cannot ſee he dyed for me.*

Sol. 1. If you be one of *Chriſts people*, then he dyed for you; he dyed to ſave his people from their ſins, *Mat.* 1. 21. And you are one of his people, if you are made willing in the day of his power, *Pſal.* 110. 3. *Thy people ſhall be willing in the day of thy power*: Are you therefore willing to forſake every known ſin? willing to perform every known duty? willing to bear every burden he ſhall lay upon you? willing to be what he would have you be? then you are one of his people, and you may be ſure he dyed for you in particular.

2. If you are one of *Chriſts Friends*, then he dyed for you and you are his friend, if you make conſcience of doing whatſoever he commands you, and are grieved where you do come ſhort, *Joh.* 15. 13, 14.

3. If

3. If you *are dead to sin*, you cannot be mortified to sin if Christ had not been crucified for you: Sin had never been dead in you, if Christ had not dyed for you, *Gal.* 6. 14.

4. If you *live to Christ*, Christ dyed for you; if it be your care to walk in his waies, to do his will, and make him your end, and his glory your aim in all your actions, or in the general scope of your life. *Gal.* 2. 20. 1 *Pet.* 2. 24. 2 *Cor.* 5. 15.

CAP. VI.

The second Conclusion, shewing that Believers must often receive the Lords Supper.

THat *it is the duty of the Disciples of Christ, often to partake of the Lords Supper.*

Baptism is but once to be administred, but the Lords Supper is often to be received: the frequency of it is not determined, often it must be, how often is not expressed; if you had opportunity every Lords day, and you redeemed and improved it, your Soul may thrive and grow the more in grace and holiness: meals which are for

for nouriſhment muſt be often; you often eat, and you often drink for the nouriſhment of nature, and yet it is not told you how often you muſt eat, how often you muſt drink, but the ſenſe and feeling of the want of your food, will direct you unto this: So if you have but a ſenſe and feeling of the want of this Ordinance, and the things that are there to be conferred upon Believers, that would guide you to a frequent iteration of this Ordinance. Conſider therefore,

Firſt, Do you not often ſtand in need of being waſhed in the bloud of Chriſt? Do you not often defile your ſelf, and gather filth upon your ſoul, and ſhould you not often apply your ſelf to the fountain of the cleanſing bloud of Jeſus Chriſt?

Secondly, Do you not often blot your evidences, and diſturb your peace? and have you not need of the frequent uſe of that Ordinance, wherein God might renew your evidence, and ſpeak peace unto your conſcience? do you often contract guilt, and ſhould you not often come to have your pardon ſealed and confirmed to your ſoul in the bloud of Chriſt?

Thirdly, Do you not often need the means of ſpiritual warmth and quickenings?

ings? are you not often dull, and often dead, and often lukewarm? and do not those that are often sick, often need their physick to purge and make them well? if you are sometime warmed in an Ordinance, do not your affections abate again? that you have not that liveliness of affections, nor that reviving joy, which in the actual performance of the duty you did finde? and is it needful to exhort you that have found the benefit of this Ordinance, to go often to it? Let the experience of what you have found in it, and the want you do lie under by seldom approaching unto it, quicken your desires after a frequent attendance upon God in it.

Fourthly, Do you not often need so great an help for the breaking and softening of your heart, for the renewing of your repentance for sin, and strengthening and confirming of your resolutions against it? is not your heart too apt to fall in love with sin, and to renew its league with sin? do you not often need to be put in remembrance of Gods displeasure against it, his hatred that he bears unto it, and the dreadful effects and deserts thereof? and is not this done more livelily in the Lords Supper? Gods displeasure against sin is more

more diſcovered in the death of Chriſt, than in turning the Angels out of Heaven, or *Adam* out of Paradiſe; or in the deſtruction of the Old World, or in the burning of *Sodom*, or in the damnation of innumerable unbelieving and impenitent perſons.

Fifthly, Do you not often need ſo great an help for the encreaſing of your love to God and Chriſt? do you often complain that you love God no more, and will you not more often uſe this ſo great a means for the increaſing of your love?

Sixthly, Do you not often need ſo great a help for the ſtrengthening of your Faith and Hope, that you may be more able to make a particular application of Chriſt and his benefits to your ſoul, and to have a more lively hope of the Kingdom of Heaven?

Seventhly, Do you not often need ſo great an help to put you in remembrance of your Lord Jeſus? are you not too apt to forget him and his love in dying for you? is he ſo much in your thoughts as he doth deſerve? or is it enough to have ſome occaſional thoughts of Chriſt? or ſhould you not more ſolemnly dwell in your

your meditations upon him? and doth not the nature and the end of this Ordinance lead and help you to fix your thoughts more permanently upon him, when you see how he was crucified and died for you?

Eightly, Do you not often need so great an help to make you more thankful, for the matchless Love wherewith he hath loved you, and the unparallel'd blessings he hath purchased for you, and conferred upon you? is it not a shame and sin, you are no more in praising God, and rejoycing in him for such priviledges that were procured by the bloud of his only Son, and your deareſt Lord? and can you sit at his Table, and not have your soul raised in higheſt admirations of his love and mercy to you?

Ninthly, Do you not often need so great an help for the getting and maintaining of more intimate communion with God, and fellowship with Jesus Christ? is it not here that God doth abundantly let forth himself into his peoples hearts? is it not here, that Believers feel the goings forth of their hearts in love unto him, and desires after him, and delight and joy in him? do you complain you have so little of God, and will not more often go where

where you may receive more influences from him?

Tenthly, Do you not more often need so great an help for the closer knitting of your heart unto the people of God in greater affection and love unto them? do you love them as you should? or is there not too great an alienation of your heart and affection from them? or doth not this Ordinance which shews you the love of Christ to all his people, incite them that attend upon it, to imitate the Lord Jesus in loving of them? that we should love one another as he hath loved us; when we see we are *one bread*, and redeemed by *one Lord*, and feed at *one Table*, and are washed in the *same bloud*, and enjoy the *same priviledges*, and are here assured of the *same inheritance* and *glory*; doth it not engage us to be of one heart, and to be kindly affectionate one to another, as Christ was to us all? though it is to be bewailed with tears of bloud, that this Ordinance which should have cemented us in love, and sodered our hearts together, through our corruption, hath been the occasion, not the cause of great breaches and divisions in the Church of God.

Thus

Thus, if you ſeriouſly conſider your own frequent wants, and often reflect upon your often need of this Ordinance, you will ſee ſufficient reaſon for your often participation of ſo frequently needful Ordinance.

CAP. VII.

Third Concluſion, proving we are to give great diligence to prepare our ſelves for the receiving of the Lords Supper.

THat *whenſoever you are to partake of the Lords Supper, you are to be painful and ſerious in making preparation for it.*

This preparation muſt be for theſe reaſons, which you may lay to your heart, and finde them to be quickning motives to ſtir you up thereto;

Firſt, From the preparation they were wont to make for the Paſſeover under the Law, 2 *Chr.* 30. 3. *They could not keep it at that time, becauſe the Prieſts had not ſanctified themſelves ſufficiently:* They did for *a while* defer it, till they had made more preparation for it; and after their diligence to prepare, they prayed for the pardon of their imperfect preparation, 2 *Chr.* 30. 18, 19.

30. 18, 19. *The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the purification of of the Sanctuary*: If any man were unclean, he was to ſtay another month, and then eat it, *Numb.*9.10,11.

That they prepared for the Paſſover appears by

1. The actions they did before the Paſſover.

2. The diſcourſe they had with their children before the Paſſover.

3. The time they took up before the Paſſover.

First, From the actions before.

First, Before they did eat the Paſſover they were to cleanſe their houſhold-ſtuff, their veſſels and utenſils from all leavened bread, that none might be found in them, nor cleave unto them.

The parallel is, before we eat the Lords Supper, we muſt cleanſe our hearts and lives from all known ſin, that we allow our ſelves in no known wickedneſs, that we do not drive a trade of ſin, nor be drudges to the Devil, nor factors for Hell; we may come with many ſins *bewailed*,

ſtriven

ſtriven againſt, and groaning under them, but not with one ſin *allowed* and *appoved* of

Secondly, Then they made a ſtricter ſearch after any bit of leavened bread, by lighting a candle, and looking into every little corner and chink in the houſe the night before the Paſſeover.

The parallel of this is a cloſer ſearching of our hearts, by lighting the candle of conſcience at the fire of Gods Word, and looking into every room and corner of our hearts, leſt there ſhould be any ſin lurking in our ſouls, and remaining undiſcovered; we ſhould enquire after the ſins in our underſtanding, will, affections; what is amiſs in our love, delight, joy, *&c.*

Thirdly, Then having found the reliques and fragments of leavened bread, they caſt it out: that they would not onely not uſe it, but not have it in their ſight, that they may not ſet their eyes upon it, nor look towards it, or would burn it till it were conſumed.

The parallel of this is, the caſting away of our ſin, when by diligent ſearch we have found it out; we muſt not finde our ſin to indulge it, but to forſake and kill it: not to have our hearts to hanker

after our ſin, when we come to the Lords Table.

Fourthly, They had a form of words for the curſing of that leavened bread which they could not finde out, *viz. All the leaven that is in my power, whether ſeen by me, or not ſeen, cleanſed by me, or not cleanſed; let it be nothing, let it be eſteemed as nothing; as the duſt of the earth let it be ſcattered and deſtroyed.*

The parallel of this, is, the diſowning of every ſin, ſeen or not ſeen, after this manner, *Lord, if there be any ſin in me which after all my ſearching of my heart I have not found out, let it be accurſed, let it be as nothing, as the duſt of the earth; if there be any ſin in me which is not dealt ſeverely with, it is not becauſe I love it, but becauſe I could not finde it.*

Secondly, From the diſcourſe they had before they came, appears they did prepare for it. This was betwixt the father and his children.

Firſt, The children enquired what *is the meaning of this ſervice?* Then the Parents anſwered, It is the Lords Paſſeover who paſſed over the houſes of the children of *Iſrael* in *Egypt*, when he ſmote the *Egyptians*, and delivered our houſes, *Exod.* 12. 26, 27.

The

The parallel of this, is, That Christians should discourse together, or speak unto themselves in holy soliloquy, *viz.* What is the meaning, O my soul, of this service, of this love of Christ in appointing this holy Ordinance? What doth it bring to thy remembrance, O my soul? And here you have occasion of expatiating in the whole method of God, in exalting the freeness of his grace in mans redemption. *Oh what meant my dearest Lord in shedding of his bloud, and ordaining this for the commemoration of it! Surely it was, O my soul, to deliver thee from misery, to make thee partaker of his grace and love, and to seal it to thee, and make thee to rejoyce in the remembrance of it.*

Secondly, The children ask, *Why do we eat it with bitter herbs?* The parents answered, Because the *Egyptians* made the life of our fathers bitter in *Egypt*, that they may be stirred up to greater thankfulness unto God.

The parallel of this, is, That we should reflect upon our sins, which made our lives bitter while we lived in them, and that now we should taste more bitterness in our sins, than ever we found sweetness, pleasure, and delight therein.

Thirdly, Why *do we eat with unleavened bread*? The Parents were to answer, Becauſe the dough of our Fathers had not time to be leavened.

The parallel of this is, That we muſt make haſte to Chriſt, and eat this New-Teſtament-Paſſeover with the unleavened bread of ſincerity and truth; that we muſt not delay to come out of ſpiritual *Egypt*, nor go to Chriſt in hypocriſie, but in truth.

Thirdly, From the time there was betwixt the taking and the killing of the Paſchal Lamb; the Lamb was taken the tenth day, and killed the fourteenth day of the month, *Exod.* 12. 3. *ad.* 7. And it is received as a Tradition among the Jews that for the duration of thoſe four days the Lamb was tied to their bed-poſts, that the morning when they went to bed, and the evening when they aroſe, and in the day-time when they were private in their chambers; the ſight of the Lamb might affect their hearts, and put them in mind of the work they were to do, and bethink themſelves of the greatneſs of Gods mercy towards them, in delivering them from *Egyptian* bondage.

The parallel of this is, That Believers

before the Lords Supper, ſhould take a competent meaſure of time to bethink themſelves of the love of God, in delivering them from ſin and hell, infinitely worſe than *Egyptian* bondage, and prepare themſelves to commemorate the death of Chriſt, and be partakers of the great bleſſings that at the Lords Table true Believers have conferred upon them.

It is not ſufficient to ſpend an hour the night before, or in the morning you are to approach unto it; but ſome days before to have it in your thoughts; that you may conſider the greatneſs of the work you are to go about.

This example of the Jews is cogent unto us, for as much as the Lords Supper is not inferiour to the Paſſeover.

1. Neither in the *Inſtitution* of it; the Paſſeover was by Gods ordination, and ſo is the Lords Supper: but God appointed that by *Moſes*, but this was by Chriſt himſelf, in his own perſon.

2. Nor in the *ſignification* of it; that to put them in remembrance of their deliverance from *Egypt*, and typically from hell: This puts us in remembrance of the love of Chriſt, in bringing us from miſery, and freeing us from tor-

ments infinitely worse than *Egyptian* slavery.

3. Nor in the *use and end* of it; this being a seal of the Covenant of Grace, to convey to Believers an assurance of the blessings of the Covenant of Promise.

4. Nor in the *manner* of its signification, that a sign of Christ that was to come and suffer, this that Christ is come and hath already suffered.

This is my first Argument why, and Motive that we should approach to the Lords Supper, after painful and serious preparation. *No preparation, no participation.* It is not then putting on our fine cloaths on a Sacrament-day, but the trimming of our hearts, that God expecteth at our hands.

The second Argument for preparation for the Sacrament, is taken from the *Author* of it, which is God: the more he that doth invite you to his Table is your superiour, the more you prepare your selves to go to sit down thereat, more than if he be your inferiour or your equal. God is infinitely your superiour; consider what this God is that prepares this Banquet for you, and prepare for it.

1. He

1. He is a great and a *Mighty God*, a God of inconceiveable Majesty, and transcendent Glory, whose perfection is infinitely above the most raised apprehensions of Angels and men; and would you go unto the Table of a great King with filthy hands, and in your rags? and would you go to the Table of the great King of heaven and earth with a filthy heart, and in your sins?

2. He is a pure and *an holy God*; indeed every thing here is holy, the *signs* are holy signs, the *things signified* are holy things, the *ends* of the institution are holy ends, and the *Author* of it is the holy God: and shall our hearts only be unholy? The very externals and utensils about it are and should be clean; the Cups are clean, the Cloath is clean, else *you* would be offended; and should not your heart be clean? If not, will not your *God* be offended?

3. The Author of this Ordinance is a *God of infinite jealousie*, and he is most jealous in the matters of his Worship: In the second Command, which sets forth the manner of Gods Worship, he makes himself known by this Attribute, that he is a jealous God; and if his jealousie should be kindled against you at his Table, it

will be uncomfortable, it will be terrible to you.

4. The Author of this Ordinance is an *Omniſcient God*, and cannot be deceived; if there be but one among a thouſand that receiveth unworthily, his eye will be upon him; he knows his name, and ſees where he ſits: God knows the frame of your heart, he knows your end why you are there, and what your diligence was before you came. Then come prepared.

The third Argument for diligent preparation, is taken from the *matter* of this Sacrament: the more excellent and noble any thing is, the more hainous is the abuſe thereof. If a ſervant break and ſpoil ſome earthen pitchers, his Maſter may more eaſily paſs it by, but if he take his Jewels, and his precious Pearls, and caſt them in the kennel, and bury them in the dunghill, he will be more difficultly pacified. If a man ſhall deal unjuſtly with another, it will be diſpleaſing unto God, but if he ſhall deal unworthily with his Son, he will be provoked: If you ſhould abuſe your common bread & drink, which God daily gives you for your ordinary repaſt and nouriſhment, you commit a ſoul-

a ſoul-damning ſin; but if you prophane theſe ſpiritual dainties, without repentance, your damnation will be aggravated.

Here you have to do with bloud, and *then*, if ever you ſhould be ſerious; but moſt of all when it is the bloud of God. Conſider before you go, that you are to have *to do with the bloud of Chriſt*, and let that quicken you to preparation.

The fourth Argument for diligent preparation is from the *ſubject* that is to be partaker of it; as we may be conſidered in a two-fold ſtate or capacity.

What we were.

What we are.

First, *Every man is born unfit for the Lords Table*: We were enemies to God, and therefore except we will come in our enmity to God, we muſt prepare and fit our ſelves by being reconciled unto God: We are *born* ſpiritually dead, and it would not be ſo loathſome a ſight to us to have a dead corps full of plague-ſores ſet down at our Table, as a man dead in ſin to ſit down at Gods Table is loathſome unto God: *Where there is no life, there is no appetite, and where there is no appetite, there is not actual preparation to this duty.*

Secondly, Such as are *truly converted, may yet be indisposed for this duty*; therefore there must be preparation. It is not every one that hath true grace, is presently to be judged *actually* fit for this Ordinance: as a man that is asleep is a living real man, but yet he is not fit to eat, and drink, and converse with men; so a man may have Faith, and Love, and Hope, and yet not fit for this duty, if his Faith be asleep, and Love and Hope be asleep; for *a man that is a worthy receiver, might receive unworthily*; my meaning is, that one that is habitually prepared by having the truth of grace, may receive amiss, by being not actually prepared by the drawing forth of his graces into act and exercise; and how much time must be spent in fervent prayer, in holy meditation, and other duties, before you can feel the actings of Faith and Love, desire and delight in God, before you can bring your heart to be broken for your sin, *&c.*

Fifth Argument for preparation is taken from the *consequents*, which will be answerable to our preparation, or neglect thereof; which will be either bad or good; for though God doth not bestow the great things

things in the Sacrament *for* our preparation, yet he will not give them *without* our preparation.

First, The consequents of coming unprepared will be very dreadful.

1. *Such do fearfully increase their guilt, in a very high degree*, in making themselves guilty of the body and bloud of Christ, though not as an *actor* in his death, yet vertually as an *abettor* and *consenter*; for an *unworthy receiver is a Christ murderer*; as he that defaceth the Kings picture, doth reflect upon his person. He that dares rush upon the Sacrament with *reigning sin* in his heart, would be a *Judas* unto Christ, if he were personally upon earth, and had *Judas* his opportunity, temptations and other circumstances; he would wash his *hands* in the bloud of Christ that comes, but not to have his *heart* washed in the Sacrament, 1 *Cor.* 11. 27. And will you *so come*, to have your sin increased, instead of having of it pardoned?

Oh what a crying sin is *bloud-guiltiness*, though it be but the bloud of a common man! but what will it be to be guilty of the bloud of the Son of God? Did not the bloud of *Abel* cry against *Cain* for vengeance? Oh what a *voice* and *cry* will there be

be then in the bloud of Christ! and will you have the bloud of Christ *cry* against you, instead of *pleading for* you? Nay, you will sin more than many of the Jews, that did actually crucifie him, for many of them did it ignorantly, for had they known him, they would not have crucified the Lord of glory, 1 *Cor.* 2. 8. But you know and acknowledge him to be such, and yet will be guilty of his bloud; they did it in his state of humiliation, but you do it in his state of exaltation. It would have been better for *Judas* if he had not been born, and it would be better for you if you never had received.

2. Such *draw down great judgments upon themselves*; and no wonder if great guilt and great sin be followed with great judgments; for God will proportion mens sufferings to their sinnings. *He that cometh without the wedding garment on his soul, shall go away with a curse upon his head and heart.* Consider,

1. Such *deserve eternal torments, and the damnation of hell*, 1 Cor. 11. 29 *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.* Not to another that partaketh with him. *Eateth damnation!* Oh what a dreadful morsel

is

is damnation! Whence you see the reason why the devil puts on many drunkards to be so eager after this Sacrament, it is that they may drink their own damnation, *there is death to them in this cup.* The word κρίμα as well as κατάκριμα, is rendred damnation in other places, *Joh.* 3. 17. 2 *Thess.* 2. 12. Yea, this might be the case of a child of God, that he may *deserve* damnation, though not be (through repentance) *actually damned.* Damnation is the *desert of this sin*, though not the *portion of the sinner*, that is brought to repentance for his sin. God may send an hypocrite from his Table unto torment. The same *Red-sea* that was salvation to the *Israelites*, was death and destruction to the *Egyptians. Eateth damnation!* Oh what a dreadful word is this *damnation!* and that when a man comes to be partaker of a Saviour. Take heed what you doe when you receive: damnation is not a business to be jested with, nor the Sacrament a work to be trifled at. *Adam* did eat his own death, and so may you your own damnation.

2. Such *provoke God to inflict upon them*

them oftentimes heavy and dreadful punishments in this life: so that though God will not send a Believer to *hell* for this his sin, yet he might send him to his *grave* for this sin, 1 *Cor.* 11. 30. *For this cause many are sickly among you, and many weak and many are fallen asleep.* It is thought that God sent a plague among the *Corinthians* for profaning the Lords Supper. It is not usual with people in their sickness to reflect upon their unworthy receiving, as the cause thereof: they say, Such a time I did over-heat my self, and caught cold, and so my sickness came; but not, I went to the Lords Table in my sin, or without actual preparation, and so my sickness came: If unworthy receivers had no love unto their souls, yet for the love they bear unto their bodies, should be perswaded to forbear till they were prepared: if damnation and hell, being out of sight, will not affright them, yet death and the grave, that is a nearer object, me-thinks should. O how careful should we be to prepare for that, which else might *be death to our bodies, and damnation to our souls*?

3. Such *provoke God to take away this Ordinance from them*, Gods own people, by

by abuſing of this priviledge, might forfeit the *opportunity* of approaching unto it: as a father, when he ſeeth his children abuſe their food, may call his ſervants to take away, and ſet it up till they ſhall prize it more, and uſe it better.

Secondly, The good conſequents are very great, if you rightly receive it, with due preparation and care, and is not that your end in coming to it, that you may be better for it? He that aimeth not at his ſpiritual advantage in ſubordination to, and conjunction with the glory of God, comes he knows not why: and to come *for this*, without preparation, is to ſeparate betwixt the end and the means. Conſider,

1. Such as come in a right manner, *ſhall receive more from God when they come:* The time of preparation is your ſowing time, when you ſhould ſow in tears; and the time of receiving is your reaping time, and he that prepares negligently ſhall reap ſparingly; he that prepares diligently ſhall reap abundantly. For,

1. Such ſhall receive *more grace* from God; they ſhall come away with more love

love to God, with more desires after God, with more faith in Christ, and hatred to their sins.

2. Such shall receive *more comfort, and peace, and joy in the holy Ghost.* If you sorrow and weep before you go, you shall come away with your heart full of joy, and your mouth of praises. When you have been formal and lukewarm in your preparation, your heart hath been dull and dead in, and after your receiving; but when lively and diligent, God hath spoken peace unto your conscience, and assured you of the pardon of your sins, and sent you from *his* Table to your *own* with a joyful heart, and with a cheerful countenance.

2. Such *shall be more acceptable and welcome unto God*: What you have done aright, he will graciously accept, and wherein you failed he will freely pardon; then the *Father* will bid you welcome, and the *Son* will bid you welcome, and the *holy Ghost* will bid you welcome. When you have been weeping and mourning in secret for your sin, whereby you have crucified the Lord of Life; when you have been begging at the Throne of Grace,

Grace, Lord, give me a ſpiritual appetite after this heavenly food: Lord, give me power againſt my pride, and paſſion, and earthly-mindedneſs; after you have been ſearching into every corner of your heart, that you may finde out every *Achan* in your ſoul: God will ſay, *Yonder is a ſoul that hath taken pains with himſelf in ſecret, and hath cried unto me for a gracious acceptance of his perſon and performances, and now he ſhall finde that he is welcome; for I will ſend forth my Spirit and comfort him, I will give him my grace and quicken him, I will give him my Son and ſatisfie him.* O it will be ſweet to have God to ſmile upon you at his Table: But to have him frown when you are *there*, will be uncomfortable; and to have him withdraw, will make your duty to be unprofitable. Could you take delight at a mans table, if he frown upon you for every morſel that you eat? And will it not be worſe, when you take the bread, *then*, to have God to frown? and when you take the cup, *then* to have God to frown and ſay, Friend, how came you in hither amongſt my children, when you have not on the wedding-garment? or if you have grace, yet have not endeavoured by painful

painful preparation, to have it drawn forth into act and exercise.

Sixth Argument; God makes great *preparations for us* in this Ordinance, therefore we should make great preparations when we come to partake of it; and shall not we be preparing to receive what God is preparing to give? Doth the great God make preparations to entertain poor sinners at his Table, and shall we come rashly and carelesly to it, *Matth.* 22. 4. *Tell them that are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready.* Oh what delightful words are these! Oh that they were delighting to my soul! Oh how refreshing are these things prepared! and how sweet is the invitation of God to us to come and be partakers of them! Justice might have prepared torments for us, but behold, mercy hath prepared precious privileges for us! Oh what great things were to be done, that this Supper might be prepared for us! The Son of God must come down from heaven to earth, and become the Son of Man, he must suffer, and bleed, and die, and have his garments died in bloud, that this Ordinance

dinance might be prepared for Believers. Beſides, here are great things prepared to be given to ſuch as do prepare to come rightly to it; here is *pardon* of ſin prepared for you; here is *peace* and *comfort* prepared for you; here is further *increaſe* of grace prepared for you: but where are your preparations to receive them? Here is *merit* ready to juſtifie you; here is *blood* ready to waſh and ſanctifie you; here is *righteouſneſs* ready to be imputed to you: but is your faith ready to receive them? is your *love* ready to be acted towards this God that hath made them ready for you? Is your *heart* ready to give thanks and praiſes to this God that will beſtow theſe things upon you? Or will you give occaſion to your God to complain of you, and ſay, I am ready to give increaſe of grace to yonder Believer, but he is not ready to receive it; he hath not enlarged the capacity of his ſoul, by getting greater hungrings and thirſtings after it: I am ready to give in peace and comfort, when his ſoul wants both peace and comfort, but yet he is not ready to partake thereof.

But if you come in your ſins, great and terrible things are prepared for you; a heavy *charge* is drawn up againſt you, that you

you do abuſe the bloud of Chriſt, that you crucifie the Lord afreſh; and *conſcience* is ready to accuſe you, the *Law* and *Goſpel* ready to condemn you, *Satan* ready to ſeize upon you, *death* and *judgement* ready to invade you, and *hell* ready to torment you, and this is dreadful.

Seventh Argument; God *looketh for great entertainment in our hearts, and at our hands*, and therefore we ſhould prepare for him; God welcomes you unto his Table, and you muſt welcome God into your heart, and both require preparation. When you expect ſome Nobleman to come into your houſe, what preparations do you make for him? your houſe is cleanſed, your beſt furniture brought forth, and all your ſervants ready to attend him: when you come unto a Sacrament, the great God is to come into your heart, therefore ſet open the everlaſting gates of your ſoul, that the King of glory may enter in; and let every room in your heart be waſhed and cleanſed, and hung with theta peſtry and embroidery of the Spirit; and let all the faculties of your ſoul, and graces in your heart, be ready to attend him. Let love receive him, let faith eye him, and your

your ſoul have converſe and communion with him.

Eight Argument; The *many duties that here in order are to be performed, and the many graces that are here to be exerciſed, call for diligent preparation.* If you were to perform any of thoſe duties ſingly, which you are here to do joyntly, it is your duty to prepare for each of them. Here ſometimes you are to pray to him; here ſometime you are to be employed in praiſing of him; here ſometime you are to hear from him, and here ſometime you are to meditate upon him, and upon the great work of mans redemption; and will you not prepare for all theſe duties, which are ſo hard and difficult rightly to be done? Here your heart is to be broken, and to be bound up; here your ſoul is to have a mixture of affection of joy and ſorrow; ſorrow, that you ſinned, and by your ſins did bring all this ſorrow and ſufferings upon your Lord: joy, that your Lord would die and ſuffer for your ſins, Here you are to love him, and to hate your ſins; here you are to receive him, and apply him, and all his priviledges to your ſoul. And do not ſuch great things as theſe require your greateſt preparations?

CAP.

CAP. VIII.

Containing several Questions to excite us to greater diligence in preparation.

BUt because our hearts are too apt to do the greatest work with slightness, and where there should be the greatest care and diligence; I shall further adde a few Considerations to your mind, wherewith you would do well to urge your heart when ever you are to go unto this Ordinance: In the fear of God, I beseech you, answer these following demands.

Quest. 1. *What if you were to die this day, what preparations would you have made then?* The same you are to make when you are to receive the Lords Supper.

Two things especially concern a man to get before he dies, and look what degree of necessity there is of both for a mans death, the same proportion of necessity there is of both, for the Lords Supper.

1. It *doth concern a man before he die to get the truth of grace*, that he have real love to God, faith in Christ, peace with God, through Christ, and without this a man

man cannot die happily: This is as neceſſary for a man that is to come to the Lords Supper, that he love God, that he do indeed believe, and hate his ſins, or elſe he cannot receive worthily, Wo to that man that goes down to his grave before he be converted; and wo be to that man that comes to the Sacrament before he be born again.

2. It *concerns a man before he die to get ſome evidences of his grace*, and this is neceſſary to his more comfortable dying: a man may have grace, and ſo be delivered from the *hurt* of death; but if he have not ſome evidences of this grace, he will lie under the *fears* of death. So a man, before he goes to the Lords Table, ſhould endeavour to get the knowledge, ſight and evidence of his intereſt in Chriſt, and this is neceſſary to his more comfortable receiving; without which, though he may receive worthily, yet not without ſome fears; *I fear Chriſt did not die for me, I fear this blood was not ſhed for me, I fear I do not love God*; and ſo will be deprived of thoſe joys and comforts which would come in by a particular application of Chriſt to himſelf, if he can conclude, *Here is blood, and it was ſhed for me, here is righ-*

righteouſneſs, and it is imputed unto me. I think a man that is not fit to die, is not fit to receive. A man ſhould ſit down to the Lords Table with as great care, as he would lie down in his grave, and be as ſerious for his ſoul at this Ordinance, as he would upon his dying bed. *You ſhould go to the Lords Table as carefully as if you were going into another world.*

But do you ſo? Tell me, if you had been to die this day you come to receive, would you not have prayed more than you have done; would you not have ſhed more tears for your ſins? would not more of your groans and ſighs have pierced the heavens, and reached the ears of God? would you not have ſearched your heart more narrowly? and paſſed ſentence upon your ſelf more impartially? and been humbled more deeply? Would you not have ſaid, If I be miſtaken about the truth of grace, now I am to die, I am loſt for ever? And will you not ſay, If I be miſtaken about the truth of grace, now I am to ſit down at the Lords Table, without my ſerious repentance, I am undone for ever? and inſtead of having the pardon of my ſin ſealed to my ſoul, by my unworthy going, I bind the guilt of all my former

ſins

ins upon my Soul, as if the other were not burden great enough, I have added this to all the reſt, in making my ſelf guilty of the bloud of Chriſt,

But that you may receive with the ſame ſeriouſneſs, as if you were to dye; ask your ſelf theſe three Queſtions.

1. *What ſin would moſt diſturb the peace of my conſcience, if I were to dye to day?* and mou n moſt for that ſin at the Lords table; what is the ſin that would make you moſt afraid to dye, and be a trouble to your departing ſoul? would it be your pride, or paſſion, or your inord nate loving of the world? would it be your negleſt of ſecret duty, or your ca leſs performance of it? that you prayed no more fervently? would it be that you forgot the Lord ſo long, and neglected your precious ſoul ſo long? hat you have done no more for God, that hat you have lived no more unto him? hat o much of your precious time is gone, and o little of your neceſſary work is done? Let that cauſe trouble to your heart, and tch tears from your eyes, when you are t the Lords Table.

2. *What mercy is it you would beg from God if now you were to dye?* Oh begg that ercy when you are Receiving; if you

were dying, would you ask for Riches, or for Honours, or the great Things of this world? alas these would not fit you for your death; or would it not be, the truth of grace, the favour of God, assurance of his love, an interest in Christ, in his promises, in his priviledges, and an evidence of your title to his Kingdom? would you not then wish, oh that God would pardon me, and tell me he hath pardoned me! Oh that he would now be mine, and own me for his own; would not these be your desires if you were to dye?

Desire the same when you are to receive the Supper of your Lord; will you go thither with desire after riches, and temporal enjoyments? or with desires that others would think well of you, and esteem you as a Christian, though you care not to be so? these things will not fit you for receiving, no more than for dying: if you were to dye, would you desire to be thought godly, rather then to be so indeed? what if one should think you do with grace in your heart, and you do not; and what if others should think you receive with grace in your heart, and do not? neither of these would do you any good; beg then the same things when you

you receive, as you would if you were to dye.

3. *What mercy is there you would especially bless God for, if you were to dye?* Give thanks to God for that mercy when you do *receive:* if you were to dye, would you chiefly bless God for making of you rich and great in the World? or for making of you truly good and holy towards God? would you not upon a dyeing-bed bless God for Christ, for the pardon of your sins, and for the hopes you have of an eternal blessed life? give thanks to God for these, with as great reality at the Lords Table, as if you were going to the barr of God from a dying-bed.

Qu. 2. *What if Christ were personally present, and were to administer the Sacrament to you with his own hands, what preparation would you make then?* If Christ your Lord and Master were now upon the Earth, and were to sit with you at the Table, what care would you have used to have got your heart into an holy frame? if Christ had been with you in your Closet when you were upon your knees, would you not have prayed more earnestly, and wept more abundantly then you did? if Christ had been with you the night before,

and ſeen you look more into your Shop-book, than the into book of God, and the Book of your heart, and ſeen you turn over the leaves of your books of account, and not the volume of your life; and been with you when you were more buſie in cleanſing of your houſe, than of your heart, would you not have bluſhed to look him in the face at his Table: why Chriſt *as God* was really with you, when you were preparing of your heart, and took ſpecial notice of your diligence, or remiſneſs in that work. He is with you in the morning before you go, he obſerves what time you riſe, what time you ſpend, what pains you take in order to this duty: And though they be poore mortal ſinful men, that do adminiſter this Ordinance to you in Chriſts Name and ſtead, yet he requires you ſhould be as ſerious as if he himſelf were viſibly preſent, for as he is God he is really preſent; and will you not reverence and dread Chriſt as God as much as you would, Chriſt as Man. The Maſter of the Feaſt doth ſurely come and view his Gueſts, and if there were one Hypocrite amongſt a thouſand Receivers, he would know him by his name and fix his eyes upon him, and ſay, Friend

what make you here amongſt my people, when you have not that love to me as they have, nor taken that pains to prepare your ſelf as they have done? Matt. 22. 11, 12, 13. He did ſay this is the *Judas* that will betray me, and he will ſay, this is the man that prophaines my Table; this is the woman that abuſed my blood; think of this when you are to come unto this duty, and this dignity, to be a Gueſt at this Table of the Lord.

Qu. 3. *What if you ſhould ſee God ſtrike every unworthy Receiver down dead in the place with the bread in his mouth, or with the cup in his hand, what preparation would you make then?* or if God ſhould inflict ſome painful and tormenting diſeaſe upon every one that comes amiſs, how careful would you be then? If God ſhould ſay to Death, as *Abſalom* did to his ſervants concerning *Amnon*, 2 *Sam.* 13. 28. *Abſalom commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you ſmite Amnon, then kill him, fear not, have not I commanded you?* What if God ſhould ſay to Death, when ſuch a man is receiving the Sacramental wine, and I ſay unto thee, ſmite him, then kill him, fear

not, I have commanded thee! If God should deal with you as he did with the *Israelites*, in *Psal.* 78. 30, 31. *While the meat was in their mouths, the wrath of God came upon them, and slew the fattest of them.* It would surely be a dreadful sight to see an unworthy Receiver go down to his grave, and to Hell with the Sacrament in his mouth: Or what if God should do as is expresst in another case, *Job.* 20. 23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.* How would you come then? or what if you shou'd fall down at the Ministers feet, as *Ananias* and *Sapphira* at the Apostles feet if you should dare to come unworthily what care would you take then?

You do not know but God *may* do so and to venture upon a tryal here is dangerous. Unworthy receiving hath been the death as well as the damnation of many that so came. Therefore beware.

Qu. 4. *What if men could look into your heart, and observe the frame and temper of your soul, what preparations would you make them?* If it should be known to the Minister, and to all the Receivers, what time you spent in secret, in praying and self-examinatio

xamination, would you not ſpend more time than now you do? elſe many would have a leſs eſteem of your piety than now they have. If an holy man (unknown to you) had ſtood at your cloſet-door, and over heard you pray ſo lukewarmly as you did, would you not have bluſhed that he ſhould have ſeen you at the Sacrament? all this is known to God, and ſhould not the eye and knowledge of God affect you more, than if all the men in the world could know and ſee your heart? He ſees your *principle and end* more exactly than men could do, if your breaſt were all tranſparent glaſs.

Qu. 5. *What if this were the laſt opportunity you ſhould ever have to be at Gods Table, what preparation would you make then?* If you were to do that which is of ſo great concernment, which you muſt never do more; if God from Heaven ſhould call to you the night before, and ſay, Now look well to the frame of your heart, that you go with care, and eat in faith, and come away with profit, for you ſhall never receive more, would you then be ſo ſlight as now you are? Why, how do you know you ſhall? are you not mortal? and have you not ſeen ſome at one time at a Sacra-

ment, that were dead and in their graves, and their ſouls in Heaven or Hell before the next? hath God given you a leaſe of your life? or hath he told you when you have one opportunity that he will give to you another? come then every time, as you would do, if you were ſure it were your laſt, as you are not ſure but it may be indeed your laſt.

Qu. 6. *What if you were to go form the ſacramental board to Gods bar, from his table to his tribunal, what preparations would you make then?* If God ſhould from Heaven tell you, *the ſame day you do receive, the ſame day I will judge you*, the ſame day I will require an account of you, how you came, and why you came, and whether you did eat in faith, and drink in faith, and do all as one that did beleive a Judgement, and a Life to come; why this may be your caſe, and thus God might deal with you, and how if he ſhould, after you have come unprepared.

Qu. 7. *What if* you *had been then preſent under the Croſs of Chriſt when he was crucified, and ſeen his wounds, and heard his dieing groans, and were then to come to commemorate this death of Chriſt, what preparations would* you *have made then?*

What

What if you had ſeen your Lord ſweating drops of blood in a cold ſeaſon, and ſeen the thorns upon his head, the ſpear thruſt into his ſide, that you may have a Window to look into his heart, to ſee how he hath loved you, and ſeen the Nails in his hands and feet; and were, after ſuch a ſight as this, to come unto this Table, with what affection would you then come? why all this is really repreſented to you in this Ordinance, and ſhould be as certainly beleived, as if you had with your eyes beheld it done. What affection do ſome diſcover in beholding the execution of a common malefactor? and ſhall not we before-hand endeavourt o raiſe our affections, when we are to come to ſee the crucifixion of our deareſt Lord?

Qu. 8. *What if one that hath been damned for unworthy receiving, ſhould come unto thee from the place of torment, and tell thee, he hath found it a provoking ſin, and that which makes damnation more intollerable to eat unworthily at the Table of the Lord, what preparation wouldſt thou make then?* It is no breach of charity to conceive, or to conclude, that ſome that have been at the Lords Table, are now in Hell, and ſhall be there for ever: for

if drunkards, ſwearers, or hypocrits, ſhall come unto this Ordinance, that ſhall not ſave them, *dying ſuch.* Chriſt himſelf, that at the tirrible day of his coming ſhall judge theſe men for abuſing of his blood, hath told us before-hand, that many ſuch ſhall be caſt into everlaſting torments, Luke 13.25. *When once the Maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying,* Lord, Lord, *open unto us, and he ſhall anſwer and ſay unto you, I know you not whence ye are,* v.26. *Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets:* As if they ſhould ſay, Lord, we think it ſtrange to finde the gates of Heaven ſhut againſt us; we think it ſtrange, that we that have been thy hearers, and have been at thy Table, that thou ſhouldeſt not know whence we are, that thou ſhouldeſt not approve us, nor receive us; but Chriſt again replyes, *verſ.* 27. *But he ſhall ſay, I tell you, I know you not whence you are, depart from me ye workers of iniquity:* As if he ſhould ſay, I told you once before, that I did not know you, love you, nor approve you; and though you plead your outward Church-priviledges of hearing and re-

ceived, yet I tell you once again, I know you not; go, get you gone, go, get you down into eternal torments, depart, depart, you were Professors of Piety, but you were lovers and workers of iniquity. Now, suppose one that thou hast known, and seen at this Table with thee, that hath dyed in his sins, and been damned for them, and hath been in Hell a year or two suffering the vengance and the wrath of God for this, as for his other sins, should he come to thee and tell thee, I have known since I departed out of this life, in which thou now dost live, what is the punishment that is due unto unworthy Receivers, for I have felt it, believe me, *though a damned soul*, for I have felt it; I suffer much for my unjust dealing with men, but I suffer more for my unjust medling with the blood of Christ; I suffer much for my excessive use of provissons at my own Table, for my gluttony and drunkennness, but I suffer more for abusing of the body and blood of Christ in the Lords Supper, when I was upon the earth. Or suppose he had been an hypocrite that is now in Hell for this so hanious crime, and should come and tell thee, when I was in thy capacity of life, when it was my time to live where thou

thou now doeſt, I was admitted to the Lords Supper, as now thou art, and I gave as good account unto the Miniſter (as to words and expreſſions) as thou haſt done. I told him I was convinced of my loſt eſtate, that I was weary of my ſin, & grieved for it, and was willing ot accept of Chriſt upon his Goſpel terms, and this I ſaid with tears in my eyes, that the *Miniſter* thought my condition good, but I deceived him and my ſelf too, by lying to him; for now I find I was not willing to let ſuch a perticular luſt go, that parted betwixt me and Chriſt; and the *Congregation* with whom I did receive, did think my condition to be good; becauſe they ſaw me weep when I took the bread, and ſaw the tears run down my cheeks, when I took the Wine, but they did not ſee the hypocriſie of my heart, nor the ſin I did indulge, and would not part with at Chriſts command: but now I am under the ſentence of damnation, and have ſuffered more than thou canſt conceive for this my ſin. Oh I am damned, for the abuſing of that blood that ſhould have ſaved me! I am for ever damned for dabling in that blood as an unholy thing, in which I was often entreated to have had my heart

been washed: It is *dreadful, dreadful dreadful*! thou dost not know, that yet art upon the earth, what a *dreadful* thing it is to lye in Hell, and bear the punishment that is inflicted upon unworthy Receivers. After such an admonition as this from a damned soul, what preparations wouldest thou make? why the Ministers of God do tell thee so, and why wilt thou not credit our doctrine as much as the words of a damned soul! Nay, God himself doth tell thee plainly in his Word, the greatness of this sin, and the punishment thereof, and wilt thou not believe the true, eternal God, before a damned Reprobate? or shall not the words of that God that shall judge thee, affect thine heart, and make as deep an impression upon thy soul, as would the words of one that should come to thee from amongst the damned.

Qu. 9. *What if Christ should call from* Heaven, *as he did to* Saul *in another case,* Saul, Saul, *why persecutest thou me? So, what if he should call to thee while thou art eating, or while thou art drinking at his Table,* Sinner, Sinner, *why prophanest thou my blood? and should mark thee out, and make thee known, what preparation wouldest thou make then?* When Christ was upon the

the earth, eating with the Twelve, he ſaid, *Verily I ſay unto you, that one of you ſhall betray me.* O what an amazing word was this! how did it fill their hearts with fear and ſorrow, *yet* not knowing who was the man that ſhould do this! how did they look one upon another! and ſaid one by one, Lord, is it I? and another, Lord is it I? and were very inquiſitive to know who was the man that ſhould do this ſo hanious fact: whom the Lord diſcovered by a ſign, *He that dippeth with me in the diſh, the ſame ſhall betray me,* that is the man, that is the Traytor. So, if while the Congregation is met to commemorate his death, Chriſt ſhould cry from Heaven, ſaying, There is *one* amongſt you that is prophaning of my blood, that is unworthily eating of my body, that is come hither in his ſins; how wiſtly would they look one upon another, with paleneſs in their faces, and fear in their hearts, not knowing who ſhould be the perſon that is doing this? one ſaying within himſelf, *Lord, I hope it is not I*; and another, *Lord, I hope it is not* I; No, ſaith Chriſt, it is *yonder* man that hath now the bread in his mouth, or *yonder* man, that ſits in yonder ſeat, and is now taking the Cup into his hand

hand, and drinking of it; this is the man, have him out from among you: If this ſhould be the courſe that Chriſt would take, what preparation wouldeſt thou make then? how narrowly wouldeſt thou ſearch thy heart? how fervently wouldeſt thou pray before thou comeſt, that thou mighteſt not be the perſon that Chriſt ſhould thus cry out againſt from Heaven; nor thus ſhame thee before the publick Congregation? Why though Chriſt doth nor thus for the preſent, yet he will diſcover the ſinner, aud publiſh the ſin, at a more *dreadful day, and before a greater Congregation*; when all the world ſhall be gathered together, and before them all he ſhall lay this unto thy charge, before Angels, Men and Devils; this is the man that did careleſly come unto my Table, and did prophane my holy Inſtitution, therefore take him Devils, and drag him down with you into eternal torments, and caſt him into the Lake of fire, where he ſhall ſuffer the vengance of eternal burninge, for his bold adventure in coming unprepared, and in his ſins unto my Table; Devils, take him with you, for he ſhall never come into my Kingdom.

Theſe Queſtions I would deſire you with

with greateſt ſeriouſneſs to propound unto your ſelf when you are to approach to this ſolemn duty, and find your heart to be ſlight in, and backward to proportionable preparation to the weightineſs of the work.

CAP. IX.

Containing ſome Directions to get our hearts rightly diſpoſed for the receiving of the Lords Supper.

HAving thus far proceeded in proving it your important duty, to prepare your hearts for this Ordinance, and laying down ſome ſerious Queſtions for quickening you thereunto: I next come to give you ſome directions, what you muſt do, that your receiving may be acceptable unto God, and profitable unto you, and they are theſe four.

First, *Search your own hearts, enquiring narrowly in to the ſtate of your ſoul, how it is betwixt God and you.*

Secondly, *Solemnly conſider ſuch things as have a tendancy in them to diſpoſe your heart thereto.*

Thirdly, *Fervently pray to God before*

you

you go, that you may receive worthily when you are there.

Fourthly, *Seriously discourse with some* (if you have opportunity) *about such things that may conduce to raise your affections, and quicken your graces before you go.*

First, *Strictly search thine own heart,* 1 Cor. 11. 28. *But let a man examin himself, and so let him eat of that bread, & drink of that cup:* The word signifieth a diligent and narrow search into the nature, properties of the thing, that is the object thereof, as the Goldsmith proves the goodness of his Mettal. Now Christian Reader, for thine help herein, I would advise thee to put such questions as these unto thy self, and after due deliberation with thy self, and prayer unto God, that he would discover the state of thy soul unto thee, give in a true and serious answer, as one that knowes thou must again be called to an account, and be examined by God himself at the last day.

Qu. 1. *Have I a principle of spiritual life, or am I yet dead in trespasses and sins?* Oh my soul! the work thou art intending at a Sacrament, it is lively work, and if thou art dead thou canst not do it, thou art to go to feed upon the bread

of

of life; and if thou art dead, thou canſt not do it. Thou art to feaſt not only *with*, but *upon* the Lord, but if thou art dead, thou canſt not do it I find it recorded in *Numb.* 9. 10, 11. If any man was defiled by reaſon of a dead body, he was not to eat the Lords Paſſover till the ſecond moneth. How much more unfit am I to eat the Lords Supper, if yet my *heart* be dead, *not only dull, but dead*; there is no converſe between the living and the dead; dead men do not converſe with living men; and a *dead heart* altogether void of ſpiritual life, *connot converſe with a living God.*

In order therefore to the diſcovering of thy ſpiritual life; I will propound theſe following Enquieries, to which give in thy anſwer ſerionſly, as in the fear of God; and ſolemnly, as in the preſence of that God that doth ſearch thy heart, and know thy ſtate, and let thy conſcience make reply as thou wouldeſt do, if thou waſt now to dye.

Firſt, *Haſt thou ever had any ſpiritual ſenſe of things good and evill?* Didſt thou ever *ſee* the excellency and the beauty of Chriſt, and the vileneſs and deformity of ſin? is Chriſt moſt lovely, and ſin moſt loathſome in thine eyes? didſt thou ever *taſte* ſuch ſweetneſs that there is in Chriſt,

in

in a promiſe, or in communion with God, that it makes thee chooſe Chriſt, embrace a promiſe, prefer communion with God above all things in this world? or didſt thou ever taſte ſuch bitterneſs in ſin, that makes thee loath it, and unfeignedly willing to leave and to forſake it? once thou hadſt no reliſh in ſpiritual things, but haſt thou now? time was when thou didſt taſte ſweetneſs in thy ſin, when thou didſt delight therein, but is it as bitter to thee now, as then it was pleaſant and delightfull? Thou haſt had an *ear to harken* to the temptations of the Devil, the flatteries of the world, to ſinners enticing thee to ſin, to the corruption of thine own heart, calling thee to yeild to all theſe: but thou hadſt not an ear to liſten to the motions of the Spirit of God, nor to the voice of the Miniſters of God, nor to the voice of the Mercies, nor the Judgements of God, nor to the voice and cry of thy own Conſcience; but now thou art deaf unto the former, the Devil calls, but thou wilt not hear, and ſinners call, but thou wilt not harken: and thine ears are open to the latter, if God calls, thou ſayeſt, Speak Lord, thy ſervant heareth; if the Spirit whiſpereth to thy heart, thou perceiveſt his meaning,

ing, and obeyeſt, &c. Thou once didſt *feel* Ordinances and duties to be a burden to thee, and groaned under them as a load too heavy for thee to bear; and this was when thou didſt make light of ſin: Chriſts *eaſie* yoak thou thoughtſt to be *intollerable*, but ſins *intollerable* yoak thou judgeſt to be *eaſie*; becauſe ſin was in thy heart as (an element) in its proper place: but tell me, doſt thou not *now* groan under the waight of ſin? doſt thou not really think there is no evil of affliction ſo heavy as the evil of transgreſſion? doth it not make thee to cry out, O wretched man that I am, who ſhall deliver me from this body of death! that now thou couldeſt, at leaſt, ſometimes deſire that thou mighteſt be looſed from thy body of fleſh, that thou mayeſt be freed from this body of ſin, if ſo, thou art alive.

Secondly, *Haſt thou mortified ſin, or haſt thou not?* Is ſin dead or alive? if thy ſin do live and reign, then thou art dead; if thy ſin be dead, then thou doſt live; the life and reign of ſin, and the life and power of grace cannot conſiſt in the ſame ſoul at the ſame time; though ſin be in thine heart, yet thine heart is not for, nor in thy ſin; though ſin be in thy affections, yet indeed

deed ſin hath loſt thine affections, as there is ſin in thy love, but thou doſt not love thy ſin; there is ſin in thy joy, but thou doſt not rejoyce in thy ſin: thou doſt not find thoſe flaming deſires of thine heart after forbidden things, as ſomtimes thou didſt; neither hath ſin that *univerſal, acknowledged* authority in thy ſoul, as once it had; not that peaceable poſſeſſion in thy heart, which once thou waſt contented to give and yield unto it; but it is even death to thee to feel theſe Luſts ſo much as crawling in thy heart, though they do not rule; if ſo, then ſin is dead, and thou doſt live; if not ſo, then ſin doth live, and thou art dead.

Thirdly, *Canſt thou groan and cry unto the Lord, and will nothing ſtill thee but a Chriſt?* then ſurely thou doth live; though thou canſt not word thy deſires at the throne of grace (as new-born Babes cannot ask, but yet can cry for the breaſt) nor in ſuch language (as others) ask for Chriſt and grace; yet thou canſt *cry* for Chriſt, and weep for grace, and all the creatures cannot quiet thee till thou haſt hopes that Chriſt is formed in thee: ſurely they have ſpiritual life that in this ſenſe do thus cry after Chriſt.

Fourthly,

Fourtly, *Doſt thou grow in the graces of the Spirit?* It may be thou dareſt not ſay, thou haſt more grace, but this thou findeſt, thou haſt more deſires after grace; *that is more grace.* Art thou indeed thankfull for a little grace, but yet art reaching after more? thou prizeſt one dram of grace above thouſands of gold and ſilver; yet it is not a little will ſerve thy turn; doſt thou grow more weary of thy ſin? doſt thou grow more earneſt after Chriſt, and God, and Heaven? ſurely growth is a proof of life.

Fifthly, *Doſt thou work for God, and Chriſt, and Heaven, and for thy ſoul in a ſpiritual manner?* Spiritual operations do diſcover ſpiritual life. Many live a natural life, that will not work, but thoſe that be ſpiritually alive, be at work, though ſome more, and ſome leſs. doſt thou pray, and *labour* in thy prayers? doſt thou hear and take pains with thy heart in hearing? doſt thou do thy work according to thoſe ſpiritual *Rules* which God hath given thee in his word, or wherein thou faileſt, thou art grieved for it? doſt thou work from a ſpiritual *principle* of love to God, and holy fear of him? doſt thou pray unto him becauſe thou loveſt him? and doſt thou

thou obſtain from ſin, and watch and pray againſt it, becauſe thou wouldeſt neither offend nor grieve him? haſt thou a ſpiritual *end* in working while thou liveſt? that thou mayeſt glorifie and honour God; though all thy working in this manner deſerve nothing from the Lord, neither doſt thou thus labour in all thy duties, to rely upon them, and to take thee off from reſting upon Chriſt; yet are they evidences that thou art raiſed from the death of ſin, to a life of grace; and having life, thon muſt have food, and God hath prepared it for thee upon his Table, and thou mayeſt go and feed thereon. This is the firſt thing that you ſhould enquire after, as to your ſtate, whether you be ſpiritually alive.

Qu. 2. *Do I hunger and thirſt after Chriſt?* this alſo will be an evidence of your ſpiritual life: For dead men do not hunger, they do not thirſt: ſay then to thy ſelf, Lo, oh my ſoul! thou art invited to a Feaſt, to a Banquet of Goſpel-dainties, *to a feaſt of fat things, a feaſt of Wines on the Lees, of fat things full of marrow, of Wines on the Lees, well refined,* Iſa. 25. 6. Lo, oh my ſoul! Wiſdom *hath killed her beaſts, ſhe hath mingled her Wines, ſhe hath alſo furniſhed her Tables, ſhe hath ſent forth her Maidens,*

Maidens, ſhe cryeth upon the high places of the City; whoſo is ſimple, let him turn in hither: as for him that wanteth underſtanding, ſhe ſaith unto him, Come eat of my bread, and drink of the wine which I have mingled, Prov. 9. 2, 3, 4, 5. Thus thy Lord doth call thee, oh my ſoul! to rich and coſtly proviſions, but where is thy hunger? where is thy appetite? If I cou'd find I hunger, I could find an *Invitation* to go; for I read my Lord hath ſaid, *Iſa.* 35. 1. *Ho, every one that thirſteth come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money; and without price.* And *John* 7. 37. *In the laſt day, the great day of the Feaſt, Jeſus ſtood and cryed ſaying, If any man thirſt, let him come unto me and drink.* If I could find I hunger, I can find a *promiſe* that I ſhall be ſatisfied, *Mat.* 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.* Come then, tell me, oh my ſoul! doſt thou feel an emptineſs in thy ſelf; and a want of thoſe things which alone can ſatisfie ſpiritual hungerings? art thou pinched? art thou pained with the ſenſe of the want of Chriſt? art thou impatient till he come unto thee? doſt thou think the time is long

long till he doth fill thee? Canſt thou take any pains that thou mighteſt enjoy him? muſt thou have a Chriſt or nothing will content thee? Then thou art one whom God doth call; be encouraged, riſe and go to the Table of thy Lord. This is another thing that thou muſt enquire after, becauſe it is not only thy duty to have life, but to have ſpiritual hungrings after Chriſt, when thou goeſt unto the Table of the Lord.

Queſt. 3. *Do I love God and Chriſt, or do I not?* If I do not love him, what have I to do to go unto his Table? If God be an enemy to me, and I yet an enemy to God, wherefore ſhould I go and bring down wrath upon my ſelf? but if I love him, why ſhould I be ſo diſmayed becauſe *I* am a ſinner, ſince the Lord is willing freely to beſtow all things that are here provided upon them that love him? The more ſin I find *I* have, if *I* love him, *I* ſee the greater need *I* have to go unto him. Put then the queſtion to thy ſelf, as Chriſt did unto *Peter*, *Joh.* 21. 15. *So when they had dined, Jeſus ſaid unto* Simon Peter, Simon *ſon of* Jonas, *loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love*------ And this

queſtion Chriſt put him to the ſecond, and the third time: So do thou before thou goeſt to this Supper; ask thy ſoul, Oh my ſoul! *Loveſt thou the Lord Jeſus?* Canſt thou ſay, The Lord knoweth that I love him,? Yet ask again the ſecond time, Oh my ſoul! *Loveſt thou the Lord Jeſus?* Canſt thou again with *Peter* anſwer, Yea, Lord, thou knoweſt that I love thee; but that thou mayeſt be ſure, enquire again the third time, Tell me, O my ſoul, *Loveſt thou indeed the Lord Jeſus?* for there are many that be miſtaken, and think they love him, but they do not: Canſt thou therefore appeal to God, and ſay, *Lord, thou that knoweſt all things, thou knoweſt that I love thee.* I do not indeed love thee as thou haſt loved me, yet I love thee: I do not love thee as much as others do, nor as much as I my ſelf do deſire to doe, and that is my grief and ſorrow: but yet I love thee, and that is my peace and comfort: and I have theſe evidences of my love, that makes me ſay, Lord, *I love thee*: for I hate that which is a greif unto thee, and that becauſe it grieves thee. Lord, *I love thee*, for I am grieved at thy abſence, and am rejoyced at thy preſence, Lord, *I love thee*, for I love any that are like

like thee, that bear thy image and thy ſtamp upon their hearts: O my Lord, I *love thee*, for I love the place and duties where thou art wont to warm thy peoples hearts; but if thou beeſt not there, I cannot take up contentedly with them except I ſee thee. Lord, I do humbly ſay, *I love thee*, for I dare not deny but that I am grieved, when thou art diſhonoured by my ſelf or others; though I grieve for this leſs than I ſhould, becauſe I love thee leſs than I ought. Lord, *I love thee*, for I deſire to have an heart that ſhould be willing to part with all for thee; things ſinful in themſelves at all times, and things lawful when thou calleſt me to it. Once more I humbly ſay *I love thee*, for I would have an heart to love, and long, and look for thy comming and appearance in thy glory. Come away then, O my Love, (ſaith Chriſt unto thee) and commemorate the death of thy Lord whom thou doſt love. O my ſoul, thy Lord doth call thee, ariſe and go unto his Table, where thou ſhalt ſee how he hath loved thee, and where thou mighteſt have thy love to him more increaſed and inflamed. Thus thou ſhouldeſt enquire concerning thy love; to Chriſt, when

thou art to go unto this Feast of Love.

Quest. 4. *Do I believe on Jesus Christ, or do I not? Have I the faith of Gods Elect, or have I not?* If I should not eat in faith, and drink in faith, I should not receive aright; but if I do believe, though my faith be weak, I have a right to him, and to his priviledges which he hath purchased by his death, and will seal unto me in the Sacrament. Then turn thy speech to God and say, Lord, *if I do prize thy Son above all things in the world, may I then conclude I do believe?* God tells thee that thou maist, 1 *Pet.* 2. 7. *Unto you therefore that believe he is precious.* If I *make it my business to purifie my heart*, do I then believe? God tells thee that thou dost, *Acts* 15. 9. *Purifying their hearts by faith.* If *I take thy Son for my Lord and Saviour, and receive him upon Gospel terms into my heart*, might *I* then conclude that *I* have faith? God tells thee that thou maist, *Joh.* 1. 12. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.* If so, then, Lord, *I* will, in obedience to thy command, doe this in remembrance of thee.

Quest. 5. Once more enquire of thy self, and say, *Have I repented of my sins that I have*

have committed against the Lord, and am I truly humbled for the same? For how shall I behold my Saviour broken for my sins, if my heart was never broken for my sins? Though I do come short of that degree of brokenness of heart for sin, as some of Gods people have attained unto, yet have I *that* repentance which will prove repentance unto life? Though my tears are not so many as my sins, nor my sorrow as great as my transgressions, yet have I so much sight and sence of sin, as makes me loath my self, and abbhor my sin, and willing to forsake them; and seperates me from the love of them, and delight in them? Oh my conscience, canst thou not bear me witness, that it is the breaking of my heart that I have broken Gods commands? that my mourning proceeds from love and sence of Gods kindness and his goodness to me? that it is my unfeigned desire to be washed from the filth, as well as delivered from the guilt of sin; to be freed from the power and dominion, as well as from the punishment and damnation that is due unto me for my sin; that though I did not know but hell might be my portion, yet I would not sin against the Lord. Canst thou not bear

me witneſs, that I do endeavour (though I come ſhort in my endeavours) to keep my ſelf unſpotted from the world, and that I hate the garments ſpotted with the fleſh; That ſin in the temptation to it, is grievous to me, as well as after the *Commiſſion* of it; that I do groan (though not ſo much as I ſhould) under this body of ſin, longing for the time when I ſhall be delivered from it: crying out in the bitterneſs of my ſoul, Lord when ſhall it be? Lord, when ſhall it be that *I* ſhall be perfectly freed from this loathſome body of ſin, which (through thy grace) is ſo offenſive to my ſoul? *If* ſo, then *I* will ariſe, and approach unto this ordinance, where I may be aſſured of my pardon, and be furniſhed with further ſtrength and power againſt my ſin. Thus thou ſhouldeſt enquire, whether thou haſt repented of thy ſin, when thou art to go and ſee what hath been done unto thy Lord by reaſon of thy ſins. Thus far for Trial.

Secondly, When thou haſt thus proceeded to find out the truth of thy grace, then next go on to ſolemn meditation, *to conſider of thoſe things which might excite and ſtir up thy graces, the truth of which thou findeſt to be already wrought in thy heart;* that

that ſo thou mighteſt go unto this Ordinance with lively exerciſe of grace, that all thy graces might be ready to act according to thy duty in this work: for it will be thy *ſin* to go unto the Table of the Lord with dull affections, and deadneſs upon thy heart; and it is an *aggravation* of thy ſin, if it be through want of diligent endeavour to get thy ſoul affected and inflamed with love before thou goeſt. Now for thy help herein, I ſhall inſtance in ſome of thoſe things which will be fit and ſuitable objects for thy thoughts before thou goeſt, and not unſeaſonable to meditate upon while thou art there.

Firſt, Meditate and dwell in thy thoughts upon *the love of God in the great work of mans Redemption.* Conſider that thou waſt in a fallen and miſerable eſtate, under the curſe of the Law, liable to the wrath of God, the torments of hell, under the power of thy luſts, and the bondage of the devil, and couldſt not help thy ſelf, nor recover thy ſelf to the happineſs from which thou didſt fall; then get thy heart affected with the love of God, who in the eternal project of his counſel hath contrived a way for thy ſalvation. And here if thy heart be not yet affected.

1. Urge it with the *freeneſs* of this love: Conſider, O my ſoul, it was free love, that God would ſend his Son to die for fallen *Man*, and not for fallen *Angels*; to take upon him not the nature of Angels, but the ſeed of *Abraham*. But yet conſider, O my ſoul, the freeneſs of this love to thee, who hath ordained thee to ſalvation by the death of Chriſt, when thouſands of others are paſſed by, and ſuffered to periſh in their ſins. God might have paſſed thee by, and applyed it unto others, whereas he hath paſſed many others by, and applied it unto thee; it may be, thy neareſt relations have no ſhare, nor ſaving benefit by this Redemption, when there was no more in thee to move God to this love, than there was in them: yea, as much in thee to oppoſe and reſiſt the application of this Redemption, as was in the heart of the vileſt of the Children of men. Surely ſome believing thoughts of the freeneſs of Gods love to thee in particular, will warm thy heart before thou approacheſt to the Table of the Lord, and fill thee with deſires to be there, and the more inflame thy heart when thou art there. If yet thy heart be dull, do but ask it this one queſtion, *What wouldeſt thou have done, O my ſoul,*

ſoul, and where ſhouldſt thou have for ever been, if God had not loved thee, freely loved thee?

2. Urge thine heart till it be affected with this love of God which is *ſuch pure love*; no advantage redoundeth unto God by his loving of thee; if thou hadſt been damned, God had not been prejudiced thereby; nay, he could have glorifyed himſelf in thy Damnation: and if thou ſhalt be ſaved, there is no addition made thereby to Gods happineſs, for that was perfect before the world began. Oh the difference betwixt the love of God and the love of men! men do love, where their love doth redound to their benefit and advantage: Yea, the love of Saints to God, though it ſhould be purely for himſelf, yet there is real, laſting, greateſt benefits redounding to them thereby; but the love of God is altogether pure in this reſpect, that he is not profited by his love.

3. Urge thine heart till it be affected with this love of God, which is ſuch *manifeſt and undeniable love*, as doth appear in ſending of his Son. 1 *Joh.* 4. 9. *In this was manifeſt the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.* Herein God doth commend his love to poor ſin-

ners, *Rom.* 5. 8. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.* When *Abraham* would have offered up *Iſaac*, the Angel of the Lord ſaid unto him, *Gen.* 22. 12. *Now I know that thou feareſt God, ſeeing thou haſt not with-held thy Son, thine only ſon from me.* So mighteſt thou ſay, Now, Lord, I know that thou loveſt me, ſeeing thou haſt not with-held thy Son, thine only Son from me. Eſpecially if theſe differences be conſidered.

1. It was poſſible for *Abraham* to have another ſon, but it is not poſſible for God to have another *begotten Son.*

2. God loved his Son better, infinitely better, than *Abraham* loved his.

3. That *Abraham* was commanded by his Superiour to offer up his ſon, but there could be no Law given unto God to ſend his Son.

4. *Abraham* received his Son from God, and therefore he was to be at his diſpoſal, as all his creatures are; but Gods Son was from himſelf by eternal generation.

5. *Abraham* would have offered his ſon unto his Creator, and to God, that was his friend; but God gave his Son for his creature, and thoſe that were his enemies.

6. *Abraham*

6. *Abraham* offered up his ſon in purpoſe and intention, but God gave his Son to die for us really and indeed.

7. *Iſaac* was to be offered by his fathers hands, but Chriſt was given to be ſlain by the hands of his enemies, that did hate him, and reproach him: Therefore if *Abrahams* love to God was manifeſted by his offering up of *Iſaac his ſon*, the love of God is much more manifeſted unto us, by giving us Chriſt *his Son*; and will not ſuch manifeſt and undeniable love yet affect thy heart? Thus thou mighteſt proceed to other properties of the love of God in ſending of his Son to ſuffer for thee, which I purpoſely omit, becauſe I would not be large.

Secondly, Meditate and dwell in thy thoughts upon *the ſufferings of thy Lord-Redeemer when he came into the world.* It will be profitable before thou goeſt to the Sacrament, to view over the hiſtory of his ſufferings, from his Birth to his Croſs. Oh what love was this, that God ſhould give his Son, and the Son ſhould give himſelf to die for thee! Never love like this. *John* 15. 13. *Greater love hath no man than this, that a man lay down his life for his freinds.* But greater love than this had the Son

Son of God, when he laid down his life for his enemies. But if thine heart be not yet affected consider.

1. The dignity of the Sufferer: He that had the *Heavens* for his Throne, was laid in a *Manger*: the Antient of dayes became a Babe: He that was above all, was abased more than all; He that was richer than any, being Lord of all, was made so exceeding poor, that he had not where to lay his head: He that was the wisest in the world, that never man spake like him, was derided and laughed to scorn, and was reproached in all his Offices: The King of Kings, the great and only Potentate is crowned with thorns: The Prophet of Prophets hath his face covered, and then smitten, and then they reproached him, saying, Prophesie who it was that smote thee: To the great High Priest it was said in scorn, He saved others, himself He cannot save: The most mighty is bound; the most innocent is scourged and condemned: the most lovely is despised: the Physician is wounded, that the sick Patient may be healed: the Lord dieth for his servants. Oh think of this, till thou feel thine heart to work in love, and to reach forth in burning desires after him.

2. The

2. The variety of his ſufferings; He that was more precious than Rubies, and all things that can be deſired, are not to be compared to him; yet was ſold for thirty pieces of ſilver, a goodly price that he was prized at by the Sons of ſinners, *Zach.* 11.13. He was ſold by one, denied by another, forſaken of all: He was buffeted and ſpit upon: a murderer preferred before him: while he lived he was accounted a blaſphemer, and when he died he was reckoned among tranſgreſſors. I cannot tell what it was he did endure, but I can tell it was his love that moved him to it. Oh with what heart, inflamed with love, ſhouldſt thou goe unto that Ordinance, wherein all this is repreſented to thy faith! *O love, love, love!* art thou baniſhed from my ſoul, that I doe not feel thee more working in my heart, while I ponder theſe things within my thoughts? O my Lord, thou lovedſt me in my blood, and when I ſee thee in thy blood (if my heart were not ſo very bad) I could not but exceedingly love thee! When thou ſaweſt me in my blood, it was polluted blood: but when I ſee thee in thy blood, I ſee, I find, I feel it is love-inflaming blood.

Thirdly,

Thirdly, Meditate and dwell in thy thoughts upon *the priviledges and benefits that were purchased by the death of Christ*: And surely if we may judge by the price that was paid for them, they must be very great. Some believing thoughts upon this subject would affect and warm thy heart before thou goest to this Table, and when thou art there. Oh what a priviledge is it to be united unto Christ, to be justified by his blood, to be sanctified by his spirit, to have sin pardoned and subdued, to be reconciled unto God, to be adopted now, and saved hereafter! All these be blessed fruits that thou wilt find to grow upon the Tree on which thy Saviour died, and there is much in these, in every one of these, to inflame thy love to God and Christ, and to stir up thy heart to go unto that Ordinance, where thou mightest be assured of them, by having them sealed to thy soul.

Fourthly, Meditate and dwell in thy thoughts upon *thy sin, that thou maist be humbled, because thy sins were the procuring cause of all the sufferings of thy Lord*: It was not for himself, but for thee; there was no guile in his mouth, nor wickedness in his heart; but *the just suffered for the unjust*. Thy sins were the *Judas* that betrayed him,

him, the *thorns* that crowned him, the *ſpears* that peirced him, the *nails* that faſtened him upon the tree. To ſee an ordinary man dying for thy faults, would it not affect thy heart? Yonder is one that is groaning, bleeding, dying for the evil I have done; Oh then, how ſhould thy affections work when thou ſeeſt the Son of God bleeding, (having his ſide opened that thou mighteſt looke into his heart) when thou ſeeſt him wounded, his hands and his feet piereed; when thou heareſt him cry out with a loud voice, and ſeeſt him give up the Ghoſt, and all this for thy pride and unbelief, for thy worldlineſs and paſſion, for thy diſobedience and rebellion: how will this fill thy ſoul with ſorrow and joy, thy eyes with tears, and thy mouth with praiſes; the one, becauſe thou haſt ſinned; the other, becauſe thy Lord would die to ſave thee from thy ſins.

And here it would not be un-uſeful, nor unſeaſonable, to produce the catalogue of thy ſins, that thou maiſt ſee how far thou haſt Acted, to bring all theſe ſorrows and ſufferings upon thy loving Lord: for if thou ſhalt be ſaved by his death, ſurely then thy ſins were the cauſes of his death: for it was the pardon of thy ſin,

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the ſanctifying of thy heart, and the ſaving of thy ſoul, with the reſt of Gods Elect, that he *intended effectually to procure* when he was lifted up upon the Croſs; but did not intend or purpoſe the certain *application* of his death and ſufferings unto reprobates: ſo that had it not been for the ſakes of Gods Elect and choſen people, he never had expoſed himſelf to ſo great ſufferings, nor come down from heaven, nor gone up upon the Croſs; and will not this yet affect thine heart? Conſider then what thy ſins have been before and ſince converſion, in their *nature*, in their *numbers*, and in all their *aggravations*; every one of which deſerved the heavy and eternal wrath of God. Oh then, what loads and heaps of wrath did they all deſerve! how much more all the ſins of all the Elect of God! Oh, what a burthen did thy Saviour bear, when all theſe were laid upon him! What didſt thou do againſt thy Lord, all thoſe years thou livedſt in an unconverted ſtate? how many ſins didſt thou commit every day, every week and every month? when thou waſt in that eſtate in which thou didſt nothing elſe but ſin, when all thy thoughts were ſin, and all thy words and actions, all were ſin? all which

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thy Lord was to make ſatisfaction for, when he was dying on the Croſs. Dear Jeſus! how unkind and cruel was I then to thee, who waſt ſo kind and merciful unto me!

But yet conſider what thy ſins have been, ſince thy Lord hath applied his death to thee; which ſhould have engaged thee to be more holy, and to walk more cloſely with him: but ſince thy ſins in ſome reſpects have been worſe than all thou didſt before thou waſt converted: for thou haſt ſinned againſt dearer love, and clearer light; thou haſt ſinned againſt that Lord that died for thee, and after, by his Spirit he hath applied his death unto thy ſoul: thou haſt ſinned, after thou haſt had a pardon of thy ſin, and after he did aſſure thee of thy pardon; thou haſt ſinned againſt the Father, who did ordain thee unto life; againſt the Son, that did redeem thy ſoul from death, and purchaſe for thee eternal life; againſt the holy Spirit, that hath been fitting and preparing thee to be partaker of the inheritance of the Saints in light; thou haſt ſinned after rich and large experiences of Gods goodneſs and mercy to thy ſoul; after thou haſt taſted the bitterneſs of ſin, and ſweetneſſe of

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the love of God; after thou hadſt reſolved againſt thy ſin, and promiſed unto God upon thy knees, that if he would pardon thee, and tell thee, he had pardoned thee, thou wouldſt be more watchful for the time to come: God did what thou didſt deſire, but thou haſt not done that which thou didſt promiſe. Let all this then awaken thee to ſorrow and repentance, before thou goeſt to the Table of the Lord.

Thirdly, Then next proceed to *ſolemn, ſerious, fervent prayer, and make thine addreſſes to thy God:* For all that thou canſt think upon, and all the courſe that thou canſt take, will not affect thine heart, except the God of heaven ſhall work them on thy heart, and cauſe them to make ſome impreſſion on thy ſoul; then go to God and ſay, *O Lord I am aſhamed to think how dully I do think of theſe great affecting things: with what an hard and ſtupid heart I roll over in my minde the death and ſufferings of thy Son: O Lord, it is time that I ſhould come to thee, that I might have ſome warmth from thee, that I might be inflamed with love; and, were it poſſible, might be turned into love, that I might be made up all of love: O Lord, I have been trying to get my heart affected with the death of Chriſt, and with thy*

love

love and his, manifested to my ſoul therein, but, Lord, my heart is dull: and ſomtimes when the coal begins to glow, it is covered with aſhes before I am aware; it is too great a work for me to raiſe my heart to him who condeſcended to come down for me: if I could, I would, Lord, I would, but cannot: but this I know, that if thou wilt thou canſt: Yea, Lord I do believe that both thou canſt, and wilt: and therefore it is that I am come to thee. O Lord the time draws near, in which I am to go unto thy Table, but ſhall the time of receiving come, before thou comeſt into my heart, to ſtir up thy graces in me, that I may be fitted to receive: True Lord, I am unworthy, altogether unworthy of what I do deſire; but what thou doſt to any, it is not becauſe they be worthy, but becauſe it pleaſeth thee to do for thine, what they ask of thee according to thy will. I am vile, I am vile, O Lord, I am exceeding vile; but if thou wilt cloath me with the righteouſneſs of thy Son, and look upon me through his wounds, then thou wilt love me. Remember not my ſins againſt thee, but remember what thy Son hath done and ſuffered for me: thou commandeſt me in the Sacrament to remember what thy Son hath ſuffered, that I may be thankful unto thee; do thou remember what thy Son hath

ſuffered,

ſuffered, and be thou gracious unto me; that I might ſee thy ſmiles, and perceive thy love when I am there; that I might come from thence with my pardon ſealed, my ſins ſubdued, my ſoul ſtrengthned to run the ways of thy commandments, till thou ſhalt come & take me to thy ſelf, where I ſhall ſee my Saviour in his glory, and behold my Lord that died for me on the Croſs.

Fourthly, Next I would adviſe thee (if thou haſt opportunity) *to diſcourſe with others of ſuch things that may tend to raiſe, and not to damp thy heart.* When thou haſt been taking pains with thy ſelf in ſecret; when thou comeſt from thy chamber, take heed with whom thou doſt converſe, and what thou ſayeſt: for if in ſecret thou didſt find thy love excited, thy deſires enlarged, thy faith faſtening upon Chriſt; frothy and unſeaſonable diſcourſe before thou goeſt, might damp all again: or if in ſecret thy heart were dull, yet God might bleſs a word or two in holy diſcourſe for the quickening of thy heart, and raiſing of thy affections towards him. When thou ſitteſt at thy Table, or by the fire, the night before the Sacrament, be ſpeaking of the wonderful grace of God, the death of Chriſt, of the benefits thereby, of hope of heaven, of the coming of the Lord,

Lord, of the glory there is above, of the Sabbath the Redeemed of the Lord ſhall keep above in the Kingdom of their Father. When the two Diſciples were diſcourſing of Chriſts death and ſufferings, Chriſt came and joyned himſelf unto them, *Luke* 24. 13, 14, 15. If you be two diſcourſing together, Chriſt might come and make the third; and *then your hearts will burn within you.*

Having thus endeavoured to get thine heart prepared, as thou paſſeſt from thine houſe to the houſe of God, from thine houſe unto this Ordinance, watch over thy thoughts as thou walkeſt along, and let thine heart be working towards God and Chriſt. Oh that I might feel the power of Chriſts death this day! Oh that I might have my pardon ſealed to me this day! that I might be made conformable to Chriſts death, ſee his ſmiles, taſte his love, and be ſtrengthned with ſtrength in my ſoul: and when thou comeſt to joyn in the publick ſolemn Worſhip with others of Gods people, then mind the work that is before Thee, and labour ſo to behave thy ſelf in thy duty; that thou mighteſt not loſe the pains thou haſt taken in preparing for the duty. And this brings me to the

next

next concluſion, to anſwer to this Caſe or Queſtion.

Under what conſiderations ſhould a Believer eye the blood of Chriſt in the Lords Supper, and have his graces drawn forth into act, when he doth ſo conſider it.

CAP. X.

Concluſion 4. Containing twenty Properties of the Blood of Chriſt.

A *Believer ſhould eye the blood of Chriſt in the Lords Supper, in the ſeveral properties, vertue, and efficacy of it, till ſuitable graces thereby are drawn forth into act.*

This Concluſion conſiſts of two parts.

Firſt, *That a Believer ſhould eye the blood of Chriſt in the ſeveral properties thereof, in efficacy and vertue.*

Secondly, *That this eying of the blood of Chriſt muſt draw forth thoſe ſuitable graces that are to be exerciſed in the Lords Supper.*

For your help in the firſt of theſe, I would adviſe you to eye the blood of Chriſt in theſe properties, which alſo ſet forth the vertue and efficacy thereof.

1. Eye

1. Eye the blood of Christ in the Sacrament, as it is a *precious blood*; 1 Pet. 1. 18. 19. *We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, &c.*

2. Now the blood of Christ is precious.

1. Comparative, *by way of comparison*, being more precious then all the precious things in nature, as silver and gold, which are vile, corruptible, and contemptible in comparison of the blood of Christ; of no worth and value to redeem souls as this is.

2. Absolute; Consider it *absolutely in it self*, and so the dignity and excellency of his person makes it so exceeding precious, being the blood of that person that was God as well as man, *Acts* 20. 28.

3. Effective, by way of *causality*, because it doth produce precious effects: As,

1. It doth redeem precious souls.

2. It doth make a precious people.

3. It doth confirm precious promises.

4. It doth purchase precious priviledges.

5. It is the meritorious cause of precious graces.

6. It is the foundation of precious comforts.

2. Eye the blood of Christ in the Sacrament,

crament, as it is *ſatisfying blood*; and this it is, becauſe it was ſuch precious blood; it was moſt precious blood, therefore it was blood of value and merit. The Law of God was tranſgreſſed, the Covenant of Works by us was violated, the Juſtice of God was wronged, and the Sinner was indebted unto Juſtice, and did owe the ſuffering of the penalty due for the breach of the Law; which was, all miſeries in this life, death it ſelf, and the torments of hell for ever. But in the Sacrament, eye Chriſts blood as the payment of our debt, as ſhed *noſtro bono*, for our good; and *noſtro loco*, in our ſtead. Chriſt hath endured as much as our ſins had deſerved; whoſe ſufferings were ſatisfactory, though they were not eternal, and therefore were not eternal, becauſe they were ſatisfactory; Eternity of torment, not being *eſſential* to the puniſhment due to ſin, but *accidental*, upon ſuppoſition, that the ſufferings of ſinners cannot ſatisfie: If the damned could ſatisfie Gods Juſtice by lying in hell ten thouſand millions of years, at the expiration of thoſe yeares they ſhould come forth; but becauſe they can never ſatisfie, therefore they muſt for ever ſuffer.

But

But Chriſts blood is ſatisfying blood, becauſe it was a ſufficient price which he laid down for the redeeming of his people, *Matt.* 20. 28. Chriſt came to give his life by ſhedding of his blood, λύτρον, a ranſom, and price of redemption for many. As when the price is paid, the Creditor is ſatisfied: ſo when Chriſts blood was ſhed, Gods Juſtice was ſatisfied, 1 *Tim.* 2. 6. *Who gave himſelf a ranſom for all,* ἀντίλυτρον, *a counter-price*; the word ſignifies a price that is paid by another, which the offender, or the captive perſon could not pay for himſelf: when the life of one is bought out by the death of another. Oh wonderfull, aſtoniſhing love of Chriſt! that would lay down life for life: he laid down his life that we may live. Then when you ſit under Chriſts Croſs at the Lords Supper, look upon the blood you there ſee ſhed, and powred out, to be ſatisfying blood.

3*ly.* Eye the blood of Chriſt in the Sacrament, as *pacifing and reconciling blood,* and it is therefore pacifying blood, becauſe it was ſatisfying blood. If God had not been *ſatisfied for ſin,* he had never been *pacified to the ſinner:* but when ſin was expiated, God was appeaſed, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation through*

faith in his blood, 1 Joh. 2. 2. *He is the propitiation for our sins:* by this blood Gods wrath is turned aside, and he becomes propitious to believing soules, *Col.* 1. 20. *Having made peace through the blood of his Cross, by him to reconcile all things to himself.* Sin made the breach, but the blood of Christ makes peace betwixt God and the sinner. *Ephes.* 2. 13. 14. *Ye who sometimes were afar off are made nigh by the blood of Christ.* Sin sets us at a distance from God, but the blood of Christ bringeth us nigh unto him, for he is our peace; that is our peace-maker. Oh blessed is *such a peace-maker* between God and man! 2 *Cor.* 25. 19. *God was in Christ reconciling the world unto himself.* Consider it then as such.

4ly. Eye the blood of Christ in the Sacrament. as *purchasing blood*; by this he purchased his Church and people, *Act.* 20. 28. *Feed the Church of God, which he hath purchased with his own blood.* By this blood he hath bought us out and out *i. e.* quite out of the hands of Justice, quite out of the power of the Devil and sin. 1 *Cor:6.* 20. *For ye are bought with a price.* But besides the purchasing of our persons he hath purchased and bought by his blood all things necessary for grace and glory

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for peace and comfort; he hath purchaſed enough to ſupply all your wants be they never ſo many, be they never ſo great. Eye it then as purchaſing blood.

5ly. Eye the blood of Chriſt in the Sacrament, as *juſtifying blood*, as that which makes you righteous in the ſight of God, though you have no righteouſneſs of your own, in which you may dare to ſit before God at his Table, or ſtand before him at his Tribunal, *Rom.* 5. 9. *Much more then being juſtified by his blood, we ſhall be ſaved from wrath through him.* Chriſts blood is your righteouſneſs, it is imputed to you for your juſtification.

6ly. Eye the blood of Chriſt in the Sacrament, as *pardoning blood*, as that by which you have the *full* and *free*, and *everlaſting* pardon of all your ſins. If Chriſt had never dyed, you never had been pardoned; for *without the ſhedding of blood there is no remiſſion.*, Heb. 9. 22. But through this blood of Chriſt we have redemption, to wit, the forgiveneſſe of ſins, *Epheſ.* 1. 7. *Col.* 1. 14. The blood of Chriſt is that which procures pardon for you, and ſeals the promiſe of pardon to you: Think on it as ſuch.

7ly. Eye the blood of Chriſt in the Sa-

crament, as *heart-purifying blood*; as it is a blood of *value and merit*, ſo it is a blood of *vertue and ſpirit*. *Adams* blood was ſtaining blood, and this corruption runs in a blood, but the blood of Chriſt is purifying and cleanſing blood, *Heb.* 9. 13. 14. *For if the blood of Bulls and Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifyeth to the purifying of the fleſh: How much more ſhall the blood of Chriſt, who through the Eternal Spirit, offered himſelf without ſpot to God, 'Purge your Conſciences from dead works to ſerve the Living God?* It *muſt be Phyſick made of blood* that muſt purge our Conſciences, 1 *John* 1. 7. *And the blood of Jeſus Chriſt his Son cleanſeth us from all ſin*, Rev. 1. 5. *Who loved us, and waſhed us from our ſins in his own blood.* It was not only pure blood, but it is purifying blood? it was not only holy blood, but it is ſanctifying blood. Oh how great was that love of Chriſt, that would give his pure, precious, ſinleſs and Princely blood, to be the Laver, in which our filthy and poluted ſoules, by dipping into it might be made clean! Look upon it then as purifying, ſanctifying, cleanſing blood.

18*ly* Eye the blood of Chriſt in the Sacrament,

crament, as *pleading blood*, *Heb.* 12. 24. *The blood of Sprinkling Speaketh better things than the blood of* Abel. *Abels* blood did plead againſt the Offender, but the blood of Chriſt pleadeth for the Believer. *Abels* blood did cry for vengeance, but the blood of Chriſt doth cry for mercy: Satan pleads againſt you, and the Law pleads againſt you, and in *many things*, and at *many times*, your own conſcience pleads againſt you, all crying out to God, Lord, *this man hath had ſo many vain thoughts, and hath made ſo many dead Prayers, and hath neglected ſo many duties*; but as ſoon as ever Satan can put in his Bill againſt you, Chriſt caſts it out of the Court of Heaven, and pleadeth for you with the Father, *He hath ſo ſinned, but ſo many wounds were made in my ſide and heart for him, ſo many drops of blood I have ſhed for theſe very ſinnes*; your ſinne alſo doth cry againſt you, and the cry of ſinne is a very loud cry, that reacheth unto Heaven, Gen. 18. 20. "The Lord ſaid, becauſe the cry of *Sodom* is "great, and becauſe their ſin is very grievous Mark, *grievous ſinnes make a great cry*, but yet there is a louder cry in the voice of chriſts blood, that is entred into the Heavens, if you fear the cry of your ſin

ſhould be louder, greater, than the *cry of your prayers*, yet be comforted, it is not greater than the *cry of Chriſts blood*, for it is pleading blood.

9ly. Eye the blood of Chriſt in the Sacrament as *comforting blood*: that it muſt needs be, becauſe of all the former properties already mentioned. It is blood that pleadeth for you, and it is blood that ſpeaketh peace unto you: it is blood that ſatisfieth Gods Juſtice, and pacifieth Gods anger, and therefore it is blood that might quiet your Conſcience, and comfort your Heart, it is cooling blood; the ſoul that is ſcorched with the fiery apprehenſions of Gods burning diſpleaſure, might be cooled by one drop of the blood of Chriſt. The wounds of your Conſcience, and the wounds of Chriſt, brought together, will make work: the wounds of Chriſt ſhall heal the wounds of your Conſcience: your woundsare *feſtering*, *killing* wounds, but the wounds of Chriſt are *healing*, *comforting* wounds. There is no ſuch ſolid, laſting comfort, as that which is fetcht from the blood of Chriſt.

10ly. Eye the blood of Chriſt in the Sacrament, as *heart-ſoftening blood*; as that which can diſſolve the moſt ſtony heart, as that

that which can break the hardeſt ſinner. This blood once applyed to thoſe that were ſo hard harted to ſpill this blood, I mean the Jews, who are hardened to a Proverb, (*viz* do you think *I* am a hard heartted Jew ?) will turn this rock of their hearts into a fountain of tears, *Zach.* 12.10. *They ſhall look upon me whom they have peirced, and they ſhall mourn for him, as one mourneth for his only Son* (that is great mourning) *and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt born.* Oh ! lay your heart a ſteeping in this blood, and try if it be not ſoftening blood.

11*ly.* Eye the blood of Chriſt in the Sacrament, as *ſin-mortifying blood* ; it is indeed *ſoul-ſaving blood*, but it is *ſin-killing-blood* ; and therefore it ſaves your ſoul, becauſe it kills your ſin ; as that Phyſick, ſaves a mans life which removeth his ſickneſs : that which is life to your ſoul is death to your ſin. In the Sacrament you muſt look upon your ſin, as that which was the death of your Lord and look upon your Lord, as one that is the death of your ſin ; ſin drew out the life-blood of Chriſt, and the blood of Chriſt ſhed will draw out the life-blood of ſin : Here you may behold theſe two great

combitants, *both fighting, both bleeding, both dying*, and they are reciprocal cauſes of each others death: Chriſt, he bleeds, and ſin, it bleeds; Chriſt dyes, and ſin dyes; But Chriſt gets the victory, for Chriſt dyeth and riſes again, and lives for evermore; but ſin once dead liveth never more.

Oh! come caſt your ſins, thoſe curſed *Egyptians* into the Red Sea of Chriſts blood, and they ſhall be drowned to death, and never live to raign over you more; your ſoul ſhall be ſafe by paſſing thorow this Red Sea, but your ſins ſhall fall and die therein. This blood will kill your pride, and mortifie your earthly-mindedneſs, and ſubdue all your inordinate affections; yea the whole body of ſin by this blood ſhall be deſtroyed, *Rom. 6. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin*, Gal. 6. 14. *But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the world is crucified to me, and I unto the world.* Chriſt's Croſs is a Chriſtians glory, becauſe it puts his ſin to open ſhame, in crucifying his luſts to death. Oh then bring your ſtrong corruptions to

to the blood of Christ, for it is a sin-killing blood.

12ly. Eye the blood of Christ in the Sacrament, as quickning blood: the blood that did flow from Christs heart, it was warm blood, and believe me, it will warm your heart; it is *quickning blood, though it be killing blood*: it layes your sin sprawling within you, and dying in your heart, but it will give life unto your heart, *Joh. 6. 53. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you*; if you drink it then, it will enliven you. Sin hath often deadned your heart, and the world hath often deadened your affections, but the blood of christ will put life into both. The blood of christ, it is the life of all your duties; it will make you pray with life, and hear with life, and discourse of the things of God, and the life to come with life. The blood of christ is the life of all your *graces*, it will make you act faith with life, it will make you love with life, it will make you sorrow and repent with life: The blood of christ is the life of your *comforts*. Oh then bring your dead heart and dull affections to the blood of christ, it will quicken and enliven them, for it is an enlivening blood.

13ly. Eye the blood of Christ in the Sacrament, as a *blood of sprinkling*, as a blood *applicable*, and to be *actually applied* to your soul: that you may say, Here is blood, and *it is mine*: Here is blood shed, and it was *for me*: Here is blood to be sprinkled, and I hope one drop will fall upon my Soul, *Heb.* 12. 24. *Ye are come to Jesus the Mediatour of the New Covenant, and to the blood of sprinkling*, 1 *Pet.* 1. 2. *Elect, according to the fore-knowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ*, Heb. 9. 19. Moses *took the blood of Calves and Goats, with Waoer, and Scarlet-wool, and Hyssop, and sprinkled both the Book and all the People*, Heb. 10. 22. *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* The blood of Christ was spilt upon the Cross, and it will be sprinkled on your Conscience at the Sacrament: It is not the blood of Christ poured out, that will save you, but the blood of Christ sprinkled on your heart will.

14ly. Eye the blood of Christ in the Sacrament, as *Satan-conquering blood.* The Devil put it into *Judas* heart to betray Christ,

Chriſt, and into the Jews hearts to murder Chriſt; but by his death and bloodſhed he overcame the Devil: and when he was bleeding to death, he triumphed over all infernal feinds *Col.* 2. 15. *And having ſpoiled all principalities and powers, he made a ſhew of them openly, triumphing over them in it.* And by this blood of Chriſt ſhall you be enabled to overcome the Devil, *Rev.* 12. 10. 11. *The Accuſer of the Brethren is caſt down, which accuſeth them before God day and night, and they overcame him by the blood of the Lamb.*

15*ly.* Eye the blood of Chriſt in the Sacrament, as *ſealing blood*; as that which was poured out, not only to purchaſe Heaven for you, but alſo to aſſure you of it. Chriſts blood ſhed upon the Croſs doth ratifie and confirme the Covenant of Grace, *Heb.* 9. 15. *And for this cauſe he is the Mediatour of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions, that were under the firſt Teſtament, they which are called might receive the promiſe of Eternal Inheritance*, verſ. 16. *For where a Teſtament is, there muſt alſo of neceſſity be the death of the Teſtator*, verſ. 17. *For a Teſtament is of force after men are dead.* So then, when you ſee Chriſts blood

ſhed

ſhed, remember God hath promiſed Believers pardon and eternal life, and this promiſe is of force. Chriſt hath bequeathed precious Legacies to his people, and his *Will* and Teſtament is of force, for his blood is ſhed.

16*ly.* Eye the blood of Chriſt in the Sacrament, *as an innocent blood:* Conſider there, it was the juſt that ſuffered for the unjuſt; in his hands there was no wickedneſs, in his heart no ſin, in his mouth no guile. The innocent bleeds for the nocent, *Mat.* 27. 4. *I have betrayed innocent blood,* and will it not affect you to ſee innocent blood thus ſhed.

17*ly.* Eye the blood of Chriſt in the Sacrament, *as a copious blood,* as being ſufficient for you and all the Elect of God: as ſufficient for you, as if none had been ſaved, juſtified thereby but your ſelf; there is fulneſs of merit in it, it is a fountain, *Zach.* 13. 1. *In that day there ſhall be a fountain opened.* Now a Fountain is.

1. *Living* water, and the blood of Chriſt is living blood.

2. it is *running* water, it is communicative, it overflowes; it feeds the little rivulets, and the channels in which the blood

of

of Christ doth run, are the hearts of Gods Elect.

3. It is *plentiful* water; there is but little in a cistern, but abundance in the fountain.

4. It is *inexhaustible*, and *perpetual*; it overflows, and yet it ever flows: such is the blood of Christ, Christ hath not expended all the virtue of his blood upon *David*, and *Peter*, and *Paul*, and the Saints that are already got to glory; but there is enough for you, it is a copious blood, if you consider the real quantity of blood which Christ at six several times did shed. Six times Christ bled for you.

1. In his Circumcision. 2. In the Garden. 3. When he was scourged. 4. When he was crowned with thorns. 5. When his hands and his feet were nailed to his Cross. 6. When his sides were peirced with spears. Thus if you consider the real quantity of his natural blood, it was much; but if you cousider the supernatural efficacy and vertue of it, it was infinite,

8*ly*. Eye the blood of Christ in the Sacrament, as *perfecting blood*: it was the fruite of his blood that you have any grace, and it is the fruit of his blood that your grace is growing and incteasing

grace.

grace. You complain your grace is ſmal, your love is little unto God, your faith is weak, and your deſires feeble, and faint after Chriſt, but Chriſts blood ſhall make you perfect. Chriſt will ſo moiſten your grace, by laying his blood often at the root thereof, that it ſhall grow, and you ſhall go from grace to grace, till you come from grace to glory, *Heb.* 13. 20. 21. *Now, the God of peace that brought again from the dead our Lord Jeſus Chriſt, that great Shepheard of his ſheep, through the blood of the everlaſting Covenant make you perfect in every good work to do his will, &c.*

19*ly* Eye the blood of Chriſt in the Sacrament, as *cementing blood*; as that which ſoders the hearts and affections of Gods people one to another: we are all made to drink of one blood, which ſhould provoke us to be of one heart. As Chriſt ſhed his blood, and thereby manifeſted that he loved all his people: ſo when we partake of it in the Sacrament, we are ingaged to love one another, as he hath loved us, 1 *Cor.* 12., 31. *Epheſ.* 2. 13, 14, 15, 16.

20*ly*. Eye the blood of Chriſt in the Sacrament, as *ſuch blood that maketh all you do to be pleaſing unto God.* Your beſt doings would be provocations unto God, had it not

not been for Christs dying: if Christ had not dyed, your very praying would have been provoking of God; it is the sufferings, and the blood of Christ that maketh all your religious duties to be acceptable unto God. This is the sweet incense which he offers with the prayers of the Saints, *Rev.* 8. 3. Through the blood of the everlasting Covenant, is that wrought *in* you, and *by* you, which is pleasing in the sight of God: and indeed in this respect you should eye the vertue and efficacy of the blood of Christ in every duty: your tears are but *puddle-water*, and your righteousnes but *raggs*, without this blood of Christ.

Thus far to the first part of this Conclusion, in what respects you may eye the blood of Christ in this Ordinance, for the affecting of your heart, and the exciting of your graces, which are next to be spoken of, for the improving of the blood of Christ, for your comfort, and spiritual advantage in this Ordinance.

The Graces to be exercised are chiefly,
1. Faith. 2. Love. 3. Desires. 4. Joy.
5. Sorrow. 6. Hatred unto sin.

CAP.

CAP. XI.

Shewing how Faith is to be exerciſed at the Lords Table.

I. WHen you thus conſider the blood of Chriſt in the Sacrament, *ſet Faith on work.* A crucified Chriſt, is the object of juſtifying Faith; and one that hath a quick-ſighted Faith will perceive enough in the blood of Chriſt, whereby he may reſolve his doubts, ſcatter his fears, ſupply his wants, as that which is an univerſal medicine againſt all ſoul-diſtempers.

Let Faith make uſe of this blood in reſpect of { *God.* / *Satan.* / *Your ſelf.*

Viz. in { *Appealing* to God. / *Replying* to Satan. / *Applying* it to your ſelf.

1. When you are at the Lords Table, let your Faith be buſied in appealing from this blood to God: After this manner:

Lord, of my ſelf I am exceeding vile, even by ſin made worſe than the very beaſts of the

the field, than the croaking Toad, or the moſt venemous Serpent; yet is not here precious blood which thy Son hath ſhed to make me precious in thy ſight? though without it I acknowledge I am loathſom and abominable before thee, yet by it I truſt I ſhall become one of thy Jewels, one of thoſe that are honourable in thine eyes; Lord, be not offended, for thou thy ſelf thus ſpeakeſt of thy people, elſe I durſt not have thought it, had I not found thee thus ſpeaking in thy Prophet Iſa. 43.4. Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee. *Oh Lord theſe are thy words, and I believe them, and am humbly bold through this precious blood, to apply them with it, unto my ſelf.*

Lord I have violated thy Law, and broken thy Covenant, and moſt fearfully ſinned againſt thee, yet is not here ſatisfying blood? I was an enemy unto thee, yet is not here reconciling blood? in this I do believe, thou art now my friend and my appeaſed God.

Lord, I was in worſe than Egyptian bondage, a captive to the Devil, a very drudge and ſlave unto my luſt, but is not here purchaſing blood, am not bought with it as with a price, which thy Son hath payed for my ranſome? Through this I humbly truſt I am

delivered

delivered and redeemed. I am indeed under soul-pressing wants I want peace and comfort, I want love unto thee, and more holy fear and dread of thee, but is not here purchasing blood? and wilt thou be offended if I rely upon thee for supplies, especially since I ask nothing, but what this blood hath bought and purchased for me?

Lord, I have no righteousness of mine own, but what is as filthy raggs before thee, when I would be justified in thy sight; I am ashamed of my prayers, and I blush to see my best performances, but is not here justifying blood? is not a crucifyed Christ made of thee, to be righteousness to thy people? by thine assistance I fiducially will rely upon this crucified Saviour, to make me righteous in thy pure eyes, and disclaiming all my duties, reach forth the hand of Faith to be justified by this blood.

Lord, I am a guilty sinner, and my sins are both many for number, and hainous for their nature, and aggravating circumstances: I have such a sinful heart within this breast, that I know not the man that hath a worse: if my fellow communicants should know my heart, they would looke and stare upon me, to consider, that I that have so long professed my self to be thy Disciple, should yet

come

come with such a proud and worldly heart unto thy Table: I am guilty of sins against love and light, against thy mercy and thy judgements, against thy Spirit and my own Conscience; yea against the very Law of Nature written in my heart, that a very Heathen would abhor to do what I have not blushed to do: yet is not here pardoning blood, that can pardon great sins as well as small, and many as easily as few; will not mountain-sins as well as mole-hill-sins, be covered in this blood? Lord, thy Son hath died for these sins, therefore I trust I shall not be damned for these sins, though by them I have deserved greatest condemnation. Lord, for this blood, I do believe that thou wilt pardon me, and by this blood wilt seal my pardon to me; I trust in this blood for a pardon; yea, in this will I trust, that thou wilt pardon me.

Lord, I am not only guilty, but polluted; sin hath as well defiled me, as it would condemn me: Lord, I have a heart as black as Hell, as filthy and unclean, as the unclean spirits themselves; but is not here blood to wash me, as well as pardon me? to purge me from my filth, as well as save me from the guilt of all my sin? to this cleansing blood I bring my defiled soul, and I will believe that thou wilt wrince and make me clean.

Lord,

Lord, here is blood, and what may hinder but I may waſh and be clean?

Lord, ſin hath ſtopped my mouth; and I cannot plead my own cauſe before thy Majeſty, but is not here pleading blood? let that plead for me, this is my Advocate; my ſins do plead againſt me, but here is blood that pleadeth for me, and I do believe thou wilt rather heare the pleadings of thy Sons blood for me, than the pleadings of my own ſins againſt me.

Lord, my ſoul is caſt down within me, and I am often filled with thy terrours, till I am almoſt diſtracted: there are many things that do diſcomfort me; my ſins they do diſcomfort me, and my very duties, as I do perform them do diſcomfort me: but is not here comforting blood? Oh! this blood is aqua vitæ *to my ſwooning and dejected Soul, I will lay the mouth of my Faith to the bleeding wounds made in thy Son, and will ſuck and draw till my ſoul is comforted.*

Alas, O Lord, my ſins have not only made me filthy, but have hardened my heart: ſometimes I may feel it to relent, and to Give a little, but otherwhiles it is hard and ſtony within my breaſt; ſometimes I think never heart ſo hard as mine; but is not here heart-ſoftening blood? if there be not, let me

go

go away as hardened as I came ; but if there be, let me feel the vertue and the power of it, in making in me a heart of fleſh. O Lord, I will lay my heart a ſteeping in this blood, and will beleeve that then it ſhall be ſoftened.

Alas, O Lord, my ſins are very ſtrong and powerful within me, that ſomtimes I think they do not only rage, but reign, ſomtimes they act ſo mightily in my heart, that I am apt to think there is nothing but ſin in my ſoul, and no principle of grace to check and to controll it : my pride is ſtrong, my paſſion is ſtrong, and my luſts exceeding mighty ; but is not here ſin-mortifying blood, that can take down the ſtrength and power of it ? this blood hath ſubdued it in others, and now I will believe it will ſubdue it in my ſoul.

Oh my Lord, my heart is often dead and and dull, that I cannot pray with life unto thee, that I cannot be lively in thy ſervice ; fain I would but lo my heart is dead, and cannot ; but it is here quickening and enlivening blood ? why then wilt thou ſuffer ſuch a heart to be in me ? Lord wilt, thou give me leave to apply it to my ſelf. that I may be quickened to thy ſervice ? yea, I know it is thy will I ſhould ſo do, now Lord my heart is warm.

Thus you may in reſpect of God, by faith, make uſe of all the properties of the blood of Chriſt; you may go on in all the reſt. Let it ſuffice that I have ſhewed you how faith may be ſet on work in the former particulars.

Secondly, When you thus conſider the blood of Chriſt in the Sacrament, *ſet faith on work to reply unto the Devil.* He will be with you at the Sacrament, to rob you of the comfort, and hinder you from that joy that here you might be filled with, but by Faith in the blood of Chriſt you may reſiſt him; and whatſoever his accuſations are, from ſome of theſe properties of the blood of Chriſt you may put the Devil unto ſilence.

Doth the Devil caſt your ſinnes in your teeth, and rank them in order before your eyes? doth he tell you of your pride, and ignorance? doth he tell you of your formal duties, and your want of cloſe walking with God? you may reply, *O mine enemy! ſo far as there is truth in thine accuſation,* I *am as willing to accuſe my ſelf: yea, before* I *came unto this Ordinance, Thou heardeſt me accuſe, and judge; and condemn my ſelf; but lo, Oh mine enemy! here is blood that hath been ſhed for me, that was not ſhed*

for

for thee; here is blood, to purchaſe pardon for my ſins, which was not ſhed to pardon thee: Oh how would ſuch a believing reply make the Devil to ſlink away, and leave thee to make the beſt improvement that thou canſt of this holy Supper. What ſayeſt thou, oh thou enemy of my ſouls ſalvation and comfort? haſt thou ought to lay unto my charge? it may be he will tell thee of the hardneſs of thy heart, but thou mayeſt reply, Becauſe I found and felt it hard, therefore I came unto this blood to have it ſoftned: what now Satan! it may be he will tell thee of thy dulneſs in thy holy Duties, thou mayeſt reply, I did indeed to the grief and burthen of my ſoul, finde too much deadneſs upon my heart; and therefore I have brought it to the quickening blood of my deareſt Lord, and he will put life into me: what now oh mine enemy! Indeed there is nothing that Satan can charge upon you, or bring againſt you, but from one of theſe properties of the blood of Chriſt, you may put him to the worſt. You may go on in any of the reſt, as you have occaſion to make uſe of them.

Thirdly, When you thus conſider the blood of Chriſt, you may *ſet faith on work in applying it to your ſelf*; and ſtopping the mouth

mouth of your own Conſcience, clamouring againſt you at the Lords Table, or elſe rightly and juſtly accuſing of you: for conſcience may know more evil by you, than the Devil can *viz.* many vain thoughts, and inward ſinful workings of your hearts: but you may uſe ſome of theſe excellencies of the blood of Chriſt, upon grounds ſufficient to quiet and to allay it: After this manner, *Thou telleſt me, oh my conſcience, of ſuch blaſphemous, vain, diſtracting thoughts, and I do ſubſcribe unto thy accuſation; but lo, O my conſcience! here is blood that hath ſatisfyed God and wilt not thou be ſatisfyed: here is blood that hath reconciled God unto me, notwithſtanding thoſe my ſins; and oh! my conſcience, wilt not thou then be reconciled unto me? for the ſake of this blood, God is at peace with me, and wilt thou not?* Thus you may procure peace of Conſcience, and upon laſting grounds go away with a firm peace concluded betwixt your ſelf and your ſelf.

Let faith make particular application of this blood in all its vertues and efficacies, and ſay, *Look here, oh my ſoul! here is pardoning blood, and it is thine; here is quickening, ſoftening blood, and it is thine;*

here

here is justifying, sanctifying, pleading blood, and this belongeth to thee. Thus for the drawing forth of faith to do its work at the Lords Supper.

CAP. XII.

Shewing how Love, Desire, and other graces are to be exercised in the Sacrament.

11. WHen you thus consider the blood of Christ, then draw forth *holy Love* to do its part, as Faith hath done its. And indeed, when faith goes thus before, it will be more easie to act all the rest. Let but Love see with Faiths eyes, and it will quickly be inflamed. Let Faith make application, and Love will quickly feel the benefit of it, and shew it in its actings: Oh how will Love flutter in your breast, when it shall behold *that* precious blood that did redeem you, and reconcile you unto God! Oh then bespeak your Love for God and Christ! *Look here, Oh my soul! what Love was this in God to give his Son for thee? What Love was this in Christ to give his life and blood for thee? precious blood for a vile and worth-*

leſs ſinner. O look again, O my ſoul! here is pardoning blood for thee a Sinner, here is ſoft ning blood for thee an hardned ſinner, and here is reconciling blood for thee, who was once an enemy unto God Oh what love is this! Oh never love like to this! Hath God and Chriſt thus loved thee, O my ſinful ſoul, and will not thou love him back again? Hath God ſent his Son to die, and ſaid unto him, O my well-beloved Son, go and die for yonder ſinner, and thereby commend my love unto him. Oh Lord, this love of thine doth overcome me. O Lord, thou haſt out-loved me, if now my love were better, thou ſhouldeſt have it, but ſuch as it is thou ſhalt have it. Make it more, and make it better, and ſtill it ſhall be ſet upon thee. O my ſoul, canſt thou behold juſtifying blood and not love him that ſhed it for thee? Can thou behold precious, quickning, ſoftning blood and not love him that laid it down to quicken and to ſoften thy heart, and redeem thee from hell, and ſin, and wrath.

III. When you thus conſider the blood of Chriſt, then *let deſires be upon the wing* to fetch in unto your ſoul ſuch things that is blood, by its efficacy and vertue doth purchaſe and procure. *Oh here is pardoning blood! Oh that I could have the pardon of my ſins! Here is ſealing blood: O*

hat I could have my pardon ſealed and con-
rmed to my ſoul! Oh that now my ſin might
e ſubdued by this blood! Oh that now my
ull heart might be enlivened by this blood!
Oh that now my wounded Soul, and troubled
onſcience, might be healed and comforted by
his blood! Oh that now I may receive more
degrees of love to God, and faith in Chriſt,
which this blood hath purchaſed for me! Oh
hat now my poor diſtreſſed Soul may have rich
experience of this ſoftening, quickening, heal-
ing vertue of the blood of Chriſt, which he hath
ſo willingly and ſo freely poured out for me.

IV. When you look thus upon the blood of Chriſt, *let your ſoul rejoice in God*, and call upon all the powers of your ſoul to joy and to delight in God and Chriſt: Oh, *can you think*, that by this blood you are juſtified and pardoned, and not rejoyce? that you are redeemed and reconciled by this blood, and not rejoyce? Is it *poſſible* you ſhould feel the quickening power, and comforting influences of this blood, and not rejoyce? Is it *poſſible* you ſhould believe that this blood is pleading for you, and not rejoyce? *O Lord, my ſoul hath joy in thee, my ſoul doth magnifie thee Lord my Redeemer. Oh how good is it to be here! Oh what comfort is this my ſoul is*

thus delighted with! O what joy is this feel so warm about my heart! There is joy like unto it, I never found any joy like unto it.

V. When you thus consider the blood of Christ in all those excellencies, Oh then *be grieved that you have so long neglected it* that you did that which was the cause why precious blood was spilt; that you should thrust your sin into his side, to fetch this blood from his very heart. O *Lord, was I the cause this blood was shed Was it my pride and vain-glorie that did set Crown of thorns upon this crucified bleeding Christ? Was it my unbelief and my apostacy from God, that broached his blessed heart from whence I see these streams of blood plentifullie gushing forth, that I may be washed therein, and justified thereby; What, was the cause of it? and yet must I have the blessit of it? Did Christ suffer me to murder him, and stab, and pierce his very heart, and then pardon me, and save me when I have done? Oh Lord! my soul is grieved, my heart is sorrowful. Oh that I had never sinned Lord, I hope, if my sins were undone again, should never do them. Oh that since this blood is shed, it might fall upon my heart, that may be dissolved into tears! Oh that mine*

ye may weep, when I see my Saviours heart to bleed! Oh that my heart may be rent asunder, when I see my Saviours flesh to cleave asunder, that this blood may issue forth.

Is this blood such quickning blood? then, *Lord, I am ashamed that my heart hath been, and is so dull; that I have brought such a dead heart to behold my dying Lord. But if it be quickening blood, then Oh that I might feel and find it to be so!*

Is this such pleading blood? then, *Lord, what did I mean, when I did plead so long against it? when I framed arguments and excuses to keep me from coming under the power and influence of it.*

Is this indeed such mortifying blood? *Oh then, what did I do when I did neglect to bring my lusts unto it, but to consult how they may live, when Christ had died that they may be subdued!*

Is there so many precious excellencies in this blood of Christ? *Oh sinner! wretch and fool that I was, that did prefer any thing, every thing so long before it, and have so often trampled it under foot.*

But must I joy and sorrow too? will not either sorrow keep me from rejoycing, or rejoycing prevent my sorrowing? No, both these *may* be, both these *must* be;

this mixture, medley of affection, doth well become a Believer at the Lords Table. You may mourn that your ſins did put Chriſt to death, and yet you may rejoyce that Chriſt hath, would die for your ſins.

VI When you thus conſider the blood of Chriſt, then let your ſoul *hate and abhor your ſin that was the cauſe of its effuſion* and would have hindred (if mercy had not prevented) its effectual timely application. Oh that now your heart might riſe againſt your ſins, and that you might hate them while you live, with a perfect and implacable hatred! You do not love to ſee the knife that killed your friend, and will you love to think upon that ſin that killed your Lord? or will you ever do it with delight? *Oh hadſt thou any love unto thy Lord, Oh my ſoul thou couldeſt not then but hate thy ſin. Oh now my ſoul! be wrought up to heightned reſolution, with greateſt indignation and abhorrence to caſt away thy ſins. Now, Lord, I ſee that thou haſt loved me, and I will hate my ſins; and the more I taſt of the ſweetneſs of the blood of Chriſt, the more thou wilt cauſe my ſoul to hate my ſin.*

Thus I have given you m thoughts for

for your satisfaction in this Question, How you should consider the blood of Christ in the Sacrament, and have your graces exercised when you so consider it?

CAP. XIII.

Conclusion 5. Shewing the necessity of Examination after the Sacrament.

THat such as are partakers of the Lords Supper, should enquire after participation, what benefit they have received thereby.

There are some that, before the duty, take no pains to prepare themselves, and after the duty do not reflect how they went, nor enquire what is that they got? *after-reflection* is necessary as well as *previous examination.* What good have I got? should be a question we should put to our selves after every duty we do perform; Had I any warmth of affection in it? Have I any more love to God, more desires after him, more ability to duty, to bear affliction, to resist temptation, to walk with God? This you should doe after every Prayer you make, after every Sermon you hear, at the end of every

Sabbath, and after every Sacrament you receive. For want of this reflection these evils follow.

First, for want of this, many *think they be better, when indeed they be the worse.* For want of strict and narrow examination *before* the Sacrament, they think they have faith in Christ, love to God, and repentance for their sins; but what they had was but a counterfeit of faith, and love, and other graces, as hypocrites may have: So for want of reflection *after* the Sacrament, they might think they had some workings of faith, and love, and sorrow for sin, and joy in God; and yet it was not so, but something like to these, as hypocrites might sometimes have in their attendance upon God at his Table, and in hearing of the Word, and other duties. Hypocrites might shed many tears at a Sacrament, and might have some flashes of joy through a false apprehension, that this Christ did die for them, and hath applied his blood unto them, and that they are partakers of the benefits of his death, as grace, pardon, hopes of Heaven, *&c.* and yet shall be for ever damned, for not having any of these in truth and in reality; and this mistake is very dangerous,

and

and oftentimes pernicious: In as much as it doth ſtrengthen the *preſumption* of theſe mens hearts, when they do think their faith is ſtrengthned, and are more confirmed in their falſe hopes of heaven and eternal life, and often go away rejoycing at the thoughts of their good condition, and yet might lie for ever roaring amongſt the damned, for their folly and miſtake; and might bleſs God for that which they thought they received from him at the Sacrament, and yet might be for ever caſt from God, becauſe they had not that grace which they thought they felt working in their hearts therein: therefore after-examination is neceſſary.

Secondly, For want of examination after the Sacrament, *you will be kept from after-humiliation, and repentance for your ſins committed at the Table of the Lord.* If you did review and look back upon the frame of your heart, and find you have miſcarried in your work, and management in your duty, you ſhould ſee what cauſe you have of lying low before the Lord for ſo great a ſin, as to get no good by ſuch an Ordinance, that tends ſo much to promote the work of grace in the hearts of them that come worthily to the

ſame. Your heart when the Miniſter broke the bread; was not broken for your ſin; when you took the bread, your heart was dull and dead, and did not reach forth the hand of faith, to lay hold upon Chriſt and his benefits, and apply them to your ſelf, and ſo did play the hypocrite before God and your fellow-communicants: When the wine was powred forth, and you ſaw how Chriſt did ſhed his blood for ſinners, you could not drop a tear for your ſins that cauſed it; or if you did, it was not from a heart ſenſible of your ſin, or of Gods love unto your ſoul; when you took the cup and drank thereof, you did not remember Chriſt as you ſhould have done and while you were preſent at this Table, your mind was filled with diſtracting thoughts, and your thoughts were wandring, when they ſhould have been fixed upon God and Chriſt; and how ſhall you be humbled for this, if you do not reflect, that you are guilty of ſuch ſins? and how ſhall you confeſs this before the Lord upon your knees, when you do not afterwards conſider how it was with you at that time? And how great a ſin is this, and how bad is your heart, neither to be affected at the Table

of

of the Lord, nor to be afflicted in your ſoul after you are gone, that it was not ſo with you? This was your ſinne while you were there, that you got no good thereby; and this is alſo your ſin, that you do not bewail it when you come away: whereas it ſhould be lamented from one Sacrament to another, that your heart was indeed ſo bad, and out of frame, when it ſhould have been delighting in God, and loving of God, and ſorrowing for your ſin.

Thirdly, for want of examination after the Sacrament, *you might receive good and not perceive it; nay, perhaps deny it.* As many have grace, and yet think they have none; ſo many here might receive good, and yet think it is not ſo: you goe away, and ſoon forget the workings of God upon your heart, and the workings of your heart towards God: and ſo are tempted to believe it was no otherwiſe with you, than it may be with hypocrites in this Ordinance; and becauſe you do not ſeriouſly conſider, and faithfully keep in your remembrance the experiences you had from God, while you were there, you yeild to this temptation when you are come away.

Fourthly,

Fourthly, For want of reflection after the Sacrament, *you are not so thankfull after the duty is done for what you did receive, as else you would be.* Many hypocrites go away and rejoyce, when they should mourn; and many gracious souls go away and mourn, when they should rejoyce; and *both* because they do not afterwards reflect upon the inward workings of their hearts, to judge of them acccording to what *indeed* they were. God did come into your heart, and humble it: God did come into your heart, and break it; God did come into your heart, and caused it to abhor your sin, and to long after Christ, which you should remember while you live, to adore the riches of his grace, that he should look upon such sin and dust as you are, and cause you to feel such operations of his Spirit; that every time you go into secret, you should give him thanks for these his workings upon your heart: But how shall this be done, if you do not often reflect how it was with you when you were there?

Fifthly, For want of reflection after the Sacrament, *you will oftentimes take up with the bare performance of the duty, and rest in the work done*; and rest satisfied that you have

have eat and drunk at the Table of the Lord; though you have not eaten the flesh of Christ, nor drunk his blood: and it is too great a sign that you rest in the work done, when you do not consider afterwards how you have done it, nor enquire, Did I please the Lord while I was eating? Did I please the Lord while I was drinking at his Table? Did I eat in faith, and drink in faith? Did I find God coming down into my soul by his Grace and Spirit, and my soul ascending up to God by faith and love?

Sixthly, For want of this reflection after the Sacrament, *you will not be so earnestly desirous: after renewed opportunities of receiving, nor have such longings in your soul to come again.* One would think that the entertainment which God gives unto his people at his Table, the smiles that there they see in his face, the love that there they perceive to be in his heart, and the favours there they receive from his hands; should stir up in their hearts such earnest breathings as these: O when might I come again! Oh when shall I be thus refreshed again! Christ was exceeding sweet unto my soul, his comforts were delightful to my heart; Oh when shall I return

return again unto his Table, that I might have more of that, which on ſuch a day I found! But if this be ſo much out of your thoughts, the other will be too much out of your deſires.

Seventhly, For want of this reflection after the Sacrament, *you will be leſs experienced, and leſs acquainted with the workings of your own heart.* If you reflect upon what your heart did promiſe, when you were there, and how you have come ſhort of your promiſe, how your heart did work in hatred unto ſin, and how afterwards (if it be not ſtrictly watched) it will be ready to conſent and yeild unto it: If you thus compare your ſelf, what you are at the Sacrament, and what your heart would be if not heedfully obſerved afterwards, you would be more acquainted with the deceitfulneſs of your own heart.

Eightly, For want of this reflection after the Sacrament, *you will be fuller of doubts, and more empty of comfort than elſe you would be.* Sometimes GOD did ſo powerfully work upon your heart, when you were at his Table, in drawing forth your love to him, your hatred to, and ſorrow for your ſin, that you could not deny

deny that you had grace: but at another time you might looſe the ſence of this, when it might not be ſo with you, and then the Devil doth aſſault you, to perſwade you that you have no grace, becauſe *now* you do not feel the workings of it; but if you would reflect how it was with you ſuch a time at the Sacrament, you might repell this temptation: Though I do not *now* find the lively workings of my love to God, yet at *ſuch a time* in the Sacrament *I* did; though *now I* do not find my heart to break, but is dull, and out of frame, yet *ſuch a day* in the Sacrament I did: Then I found my ſins my burthen, and the breaking of my heart: then I did feel my heart to burn in love with God and Chriſt; and this will help to reſolve your preſent doubts, and to expell your preſent fears, and to reſiſt this temptation of the Devil; but if you do not reflect, you might loſe ſo good an evidence of the truth of your grace.

Ninthly For want of this reflection after the Sacrament *you will be a grief to the ſpirit of God*, whether you did meet with God or no; whether it was well or ill with you when you were there: *if you did meet with God*, and if he did comfort your

your heart, or humble you for ſin, and do not reflect, you grieve the Spirit of God, that he was ſo kind and loving unto you, and you ſo ſoon forget it, to be thankful for it: if *you did not meet with God*, and do not reflect, you grieve the Spirit, that though he abſented himſelf from your ſoul, you do ſo ſoon forget it to be humble for it.

Tenthly, It argues *your end was not ſo right as it ſhould have been*; had you aimed indeed at communion with God, and increaſe of grace, would you not enquire whether you had attained your end?

Eleventhly, It argues *great careleſneſs of heart*, and too great a ſlighting of the benefits of the Sacrament; did you eſteem them, you would enquire whether you had enjoyed them.

Twelfthly, It argues *you are not ſo wiſe for your ſoul, as you are for your body*: not ſo wiſe for the things of heaven, as for the things of this world; for after you have been trading for the things of this life, you will caſt up your accounts to ſee what are your gains, and what is added to your ſtock.

Thirteenthly, This will *provoke God in after-duties to withdraw from you*, and to deny

deny that to you in following Ordinances, which you would not ſo much as enquire whether you had got in former duties.

Fourteenthly, *You may decline in grace, and be on the loſing hand, and not eaſily and quickly perceive it*, and fall into a frame of dulneſs before you are aware.

Therefore let it be your conſtant practice, as to examine your ſelf before, that you may know your fitneſs for this duty; ſo examine your ſelf afterwards, that you may know whether you are the *better* or the *worſe* by this duty; for every one is made better, or made worſe, by coming to the Lords Table. Phyſick makes the body better or worſe: all Gods Ordinances will have their operation; the Word is a ſavour of life or death to every one that hears it, 2 *Cor.* 2. 15, 16. So many are the worſe by coming to the Lords Table, 1 *Cor.* 11. 17. *You come together not for the better, but the worſe:* That you are not the better is *ſatis culpabile*, ſufficiently blameworthy; but that you are the worſe, this is *mali auxeſis*, the aggravation of your ſin. *Grande id nefas, quando medicina non modo non proficit ægro, ſed in venenum vertitur:* It goes ill with that man whoſe food and phyſick

phyſick is turned into poiſon, and proves to be his bane, not for his profit, but his detriment.

Here for your ſatisfaction I ſhall enquire after theſe things.

1. *What are the cauſes that ſome go to the Lords Table, and receive no benefit thereby?*

2. *How may a Believer know when he doth receive benefit thereby?*

3. *What muſt a Believer do, if upon this ſearch he findeth ſome advantage by this Ordinance? and what if he do not?*

CAP. XIV.

Containing the Reaſons why ſome receive no benefit by the Lords Supper.

THE Reaſons why ſome are not the better by going to the Lords Table, are ſuch as theſe.

Firſt, Becauſe *they are not habitually prepared for it*; they have not thoſe neceſſary qualifications, nor habitual graces that *muſt* be in that mans heart that ſhall be benefited by the Sacrament; they had no life, and therefore are not capable of growth and nouriſhment: growth of grace

grace ſuppoſeth truth of grace: they that have not firſt received a *whole* Chriſt in the Goſpel, in all his Offices, cannot receive a *broken* Chriſt in the Sacrament: they are not united unto Chriſt, and where there is no union, there can be no communion; they are not ingrafted into Chriſt, and therefore they receive no fruit from the Croſs of Chriſt. All the benefit that muſt come in by the Sacrament, muſt be by the exeercise of grace, of faith, and love and ſorrow for ſin, &c. but they that have it not, cannot exerciſe it,

Secondly, Becauſe *many that are habitually prepared, may be too ſlight in actual preperation*: they did not ſeriouſly, throughly ſearch their hearts and lives, nor inquire after their ſins and wants; they do not ſolemly but ſlightly pray to God beforehand: they do not quicken their hungrings after Chriſt, nor go with great, believing expectations of receiving great things from God in this duty.

And God will check you at his Table, by withdrawing himſelf from you, for your neglect before you came. It may be you were buſy about the world, when you you ſhould have been preparing for your duty: it may be you were in your ſhop, when

when you ſhould have been in your chamber, or your cloſet: it may be God ſaw you reading your Account-book, when you ſhould have been reading the Hiſtory of the death of Chriſt in the Book of God, and ſhould have been ſtudying the book of your own heart: God ſaw you thinking of the world, when you ſhould have been endeavouring to have warmed your heart in the believing thoughts of the love of God, in the great tranſaction of mans Redemption.

Thirdly, Becauſe *after diligent actual preparation, you have reſted in your fore-going duties, and expected that for your preparations ſake, which you muſt only receive for Chriſts ſake.* It is hard to make diligent preparations, and then deny them when we have done, and expect all through Chriſt: and after our moſt ſerious preparations, to acknowledge them as nothing, and that it will be free grace if God diſcover himſelf unto us at his Table. Sometimes you may obſerve, that after greateſt enlargements in ſecret preparation, you have been moſt ſtraitned in the duty: not that God is diſpleaſed with your diligence in preparation, but that you lay too great a ſtreſs upon your previous duties, and mounted them

them up above their place, and would have made a Chriſt of your duties, and would have detracted from the merits of Chriſt in hoping that from God, becauſe you had prepared, which you muſt only hope for, becauſe Chriſt hath dyed: not but that you may, and ought to look after your prayers which you make, and ſee what returns the Lord doth give you; but there is a difference between an expectation of good things from God *according* to your prayers and preparations, and between an expectation of good things from God *for* your prayers and preparations; and yet you may diſclaim this in word, and in your heart ſecretly too much rely upon them.

Fourthly, Becauſe *God is offended that ſome ſweet and ſecret ſin is too much favoured.* Though there might be no reigning ſin in you, which is inconſiſtent with the ſtate of grace, yet there might be too much connivance and favour ſhewed to ſome particular ſin: The reaſon why God ſmiles no more upon your ſoul at his Table, may be becauſe you frown no more upon your ſins. God ſhews no more mercy to you at his Table, becauſe you ſhew no more ſeverity againſt your ſin, and muſt

not

not God take it unkindly when you come to commemorate the death of his Son with too much kindneſs in your heart to ſin, that was the cauſe of his death?

Fifthly, Becauſe *you were too remiſs, and let down your ſpiritual watch in the time of receiving.* You loſt holy time, at the holy Sacrament, by entertaining of, and being filled with vain diſtracting thoughts; when you are there, you ſhould be carefull to do nothing elſe, and to think of nothing elſe, but what is pertinent to the duty you are engaged in; your own heart will be frequently ſtragling, if you do not keep it, and the devil will be injecting thoughts of things of another nature; or will fill your minds with thoughts of holy things, but not pertinent to your preſent work; and if you would receive benefit by your receiving; you muſt ſay to Satan as *Nehemiah* to *Samballat*, when he would have diverted him from building of the wall, *Neh.* 6. 2, 3, 4. *Samballat* ſent to him, ſaying, *Come let us meet together in ſome of the Villages, but they thought to do me miſchief. And I ſent Meſſengers to him, ſaying, I am doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, while I leave it and come to you. Yet they ſent unto me four*

times

times after that ſort, and I anſwered him after the ſame manner. When you are receiving, the devil would parley with you, but it is to do you miſchief, therefore reply unto him, I am doing a great work, ſo that I have no time to entertain thy ſuggeſtions. O mine enemy! I have other things to think upon; here is the death of my Lord, and his love in dying for me to think upon: and why ſhonld this work ceaſe, while I entertain thy ſuggeſtions? So far as your thoughts wander, ſo far your work at the Lords Table ſtands ſtill. And if Satan ſollicite you four, or more times, ſtill anſwer after the ſame manner; be as conſtant in reſiſting, as he is in ſolliciting, and you will find benefit by the duty, if you ply your work when you are there.

Sixthly, Becauſe *you have not conſciencioufly endeavoured to live up to reſolutions made in former receivings.* Did you not there promiſe, if God would pleaſe to manifeſt himſelf unto you, and warm your heart, and pardon your ſinne, and ſpeak peace unto your ſonl, you would carefully avoid the like tranſgreſſions? that you would reſiſt Satans temptations, and be better in every relation, and fill up the duties that God requires at your hands, that you

you would pray more, and pray better, that you would take heed of after paſſion, if God would pardon your former paſſion? And yet you have come ſhort of all this, not only through unavoidable infirmity, but through careleſneſs, and letting down your ſpiritual watch: when the temptation hath aſſaulted you again, you have quietly yielded again, and God hath ſeen as much uncircumſpection in your converſation as before; and do you think the next time you do receive, that God will not make you go away without the comfort of his Ordinance, who deny to him the care of your converſation? If you would have God to do you good by his Ordinances, you muſt walk ſo holily when one Ordinance is over, that you may meet with God in another, or in the ſame at another time.

CAP.

CAP. XV.

Shewing how we may know whether we get good by coming to the Lords Supper.

THat you may know whether you receive benefit to your ſoul by coming to the Lords Supper, you muſt be careful that you do not miſtake. To prevent which, let me premiſe,

Firſt, Take heed that you do not conclude *you have no benefit at all, becauſe you have not ſo much as you perceive ſome other Chriſtians to have*: for Gods diſcoveries to his people are arbitrary and gradual, when he will, to whom he will, and in what meaſure he will.

Secondly, Take heed that you do not conclude *you have no benefit at all, if you have not ſo much as you hoped for, or expected*: You aimed at much, and found but little; yet do not ſay it was altogether an empty Ordinance to your ſoul.

Thirdly, Take heed that you do not conclude *you have no benefit at all, if you have it not in that particular, and kind that you looked for*: It may be you may aim at a great deal of comfort and joy when you

went, and God may deny you that, and make you to ſorrow and be broken more for your ſins; this is ſpiritual benefit, though not in that way as you looked for it.

Fourthly, Take heed you do not conclude the Sacrament *doth you no good at all, if you do not ſenſibly perceive it in the very act of receiving*, or while you are actually under the Ordinance; to have no benefit by it then, is very ſad and uncomfortable; but yet limit not the efficacy of the Ordinance only to the time of receiving, but obſerve how it works with you after it is paſt: It may be ſometimes you may mourn more, and rejoyce more afterwards, than when you were at the Table: Now to reſolve your doubt, conſider, *you do get real benefit by the Lords Supper.*

Firſt, When you find *your heart thereby more ſtrongly engaged to inward and univerſal holineſs.* When you feel your heart more obliged to walk with God with more circumſpection and care than you did before.

Secondly, When you find *your Faith is more increaſed*, you can relye upon Chriſt more fiducially than you could before, when

when you went, you did purpoſe to take Chriſt upon his own terms, but when you come away, your purpoſe is more ſetled, and you are more reſolved in Chriſts way, to venture the everlaſting concernments of your ſoul upon him.

Thirdly, When you finde *your love to Chriſt hereby to be more inflamed:* You loved him truly before, but now you love him ſtrongly; your Soul is ſick while he is abſent, but when he is with you, you are ſatisfied; he now dwelleth more in your thoughts than before he did, a ſign you love him more than before you did.

Fourthly, When *communion with God in the Sacrament is obtained,* and God gives you the meeting. The Ordinance then will certainly do you good, when you find your grace go forth in exerciſe towards God, and the Spirit of God breathing upon your Soul, by the powerfull influences thereof affecting of you.

Fifthly, When *your ſpirituall delight and joy in God and Chriſt is more raiſed:* Before you did delight too much in the world, and in your friends, and in your riches, and leſs in Chriſt; but now more in Chriſt, and leſs in theſe: when you think

of God, you can rejoyce; when you ſpeak of Chriſt, your Soul triumpheth in him.

Sixthly, When *your ſoul under the ſight and ſenſe of ſin, is more deeply humbled.* If you have not joy in a Sacrament, yet if you have more ingenuous ſorrow for your ſin, God hath done you good thereby: if you doe not come away with a rejoycing heart, yet if you come away with a weeping eye, proceeding from a truely contrite ſpirit, bleſs God for his mercy to you in that Ordinance.

Seventhly, When *corruption and ſin is more hated, and becomes more loathſome to your ſoul:* When the *thoughts* of ſin are more loathſome to you, than the *actings* of it formerly were: When you groan more under the weight and load of ſin, and do ſet your ſelf more reſolvedly againſt it.

Eighthly, When *your deſires after full enjoyment of God and Chriſt in glory are more enlarged:* Here you feel the workings of his ſpirit, that makes you long to behold his face in his glorious Kingdome, that the little taſte you have of Gods manifeſted love unto your Soul, makes you almoſt impatient till God ſhall take you to himſelf.

Ninthly,

Ninthly, When *your heart is more ſuſpected:* and you walk with a greater holy jealouſie, that you do not loſe the end of your going; and that you have a holy fear, that you break not Covenant with God, when his Vows are upon you.

Tenthly, When *you ſet a high valuation and eſteem upon this Ordinance, and preferr it before your neceſſary food*: and find that your Soul deſires you may come again, for this very end, that you might meet with more of God another time.

Eleventhly, When *you are more ſtrengthened and emboldened to undergoe the loſs of all things for Jeſus ſake*: when you ſee how Chriſt hath ſuffered for you, even unto death, you now count not your very life too dear to lay down for Chriſt.

Twelfthly, When *you come away truly thankful for what you had, and truly ſorrowful you had no more:* If you come away ſorrowing, thinking you have not met with Chriſt, that very ſorrow proves you did meet with Chriſt, elſe you had not ſorrowed, when you think you miſſed of him; by ſuch things as theſe judge.

CAP. XVI.

Shewing how we are to live after we have been at the Lords Supper.

IF you did find no benefit, then do these three things.

First, Examine *what may be the cause*, why God with-held the benefit of the Ordinance from you: why it was, it proved an empty duty unto you.

Secondly, *Greatly bewail this before the Lord*, that through your own miscarriage, you should lose the great advantage that might have been received.

Thirdly, *Labour to feel the benefit of the Sacrament by Repentance, and exercise of Faith upon Christ when the duty is over:* and pray for the efficacy of it.

If you have had good success, do likewise three things.

First, Give *to God the glory of it:* take you the comfort, give God the glory.

Secondly, The *more good you get, the more frequent it:* It is good to be often there where you meet with God.

Thirdly, *Let your conversation after the Sacrament witness the good that you receive*

in

in and by the Sacrament: You ſay ſo, live ſo that all may ſee it: An holy ſuitable converſation, in living up to ſacramental obligations, will convince your ſelf and others, that there is ſome real good, that you do get by attending upon God therein.

But alas! how few do live as becometh thoſe that have been at the Table of the Lord? if you did but liſten to their diſcourſe, as ſoon as they are gone from this Ordinance, you ſhould hear ſome talking preſently of the world, or of ſomething impertinent to what they have been about: if you did but follow them from the Lords Table to their own, what unſavoury words ſhould you hear from them? how frothy and vain is their diſcourſe? and if you obſerve their actions, even upon the ſame day, and ſometimes in the ſame hour that they have been eating and drinking at the Table of the Lord, you would perceive that they have preſently forgot where they have been, and what they have been doing, and the obligations that there were laid upou them to live better. You ſhould ſee one drunk with paſſion, another filled with carnal mirth, another careleſs in the after-duties of the Sabbath:

trace them in their lives in the week following, and you ſhall ſee them as worldly, as vain, as negligent as others that never had been at ſuch an Ordinance.

Therefore that I might be inſtrumental (and oh that I may) to ſtir you up to live as becomes thoſe that frequent the Lords Table, I ſhall ſpeak to theſe three things.

Firſt, *Why you ſhould give all diligence in endeavouring to live ſuitably to the obligations laid upon you at the Table of the Lord.*

Secondly, *How you ſhould live and walk after the Sacrament, that your converſation might be ſuitable to your Sacramental Obligations.*

Thirdly, *What are the aggravations of this ſin, in not living as becometh thoſe that have been at the Table of the Lord.*

Firſt, It requires your utmoſt diligence to endeavour to live ſuitably to the Sacrament, if you conſider,

1. *That your priviledge is greater than the priviledges of many others*, whom God doth not invite, nor call (while ſuch) to come unto his Table: God honours you above the wicked in the world, above the ungodly and prophane, and the greater your priviledge and dignity is, the greater

ſhould

ſhould your diligence be, in living up to after-duties. *Mephiboſheth* eſteemed it a great dignity and favour, that he ſhould eat bread at King *David's* Table, 2 *Sam.* 9:7,8. And is it not a greater dignity, to eat of the bread of Life, at the Table of the King of Heaven?

2. *The Devil will be aſſaulting you with new Temptations, to draw you unto ſin, after you have been at the Table of the Lord.* If God hath ſpoken peace unto your Conſcience, the Devil will be endeavouring to break your peace: if you have got a pardon of your old ſins, he will be tempting you again to the commiſſion of new: and the greater diſcoveries you have had of God, when you were there, the greater will his temptations be, to draw you into ſin, when you come from thence. When Chriſt was baptized, and God had owned him by a voice from Heaven, then he was tempted by the Devil, *Mat.* 3. 17. and 4. 1. And if the Devil will be diligent to tempt you after ſuch a duty, ſhould not you be diligent to reſiſt him? Or, if you be not, is it not likely you will do ſomething that will be unbecoming one that hath been at this Ordinance? Let you your ſelf be judge.

3. *You are to goe again in the following week unto your worldly buſineſs and employments*, and to trade in things below, and how ſoon will you loſe the ſenſe of Gods love, and the ſweet delights your Soul was filled with, by dealing in the World, if you are not watchful?

4. *Your own heart is apt to grow cold and dull again, after you have been warmed and heated in the Sacrament*; therefore you muſt be diligent after ſuch a duty. The water that is heated by the fire, ſtill retains a principle, that reduceth it to its former coldneſs, when it is removed from the fire, and ſo doth your heart.

Secondly, If you would walk and live as becometh one that hath been at the Table of the Lord, you muſt

1. *Endeavour to live and walk as Chriſt did*, when he was here upon the Earth. When you have been commemorating Chriſts death, you muſt come away purpoſing to imitate his life. For as Chriſt in his ſufferings hath left us an example how we ought to ſuffer, 1 *Pet.* 2. 21. So Chriſt in his life, hath left us an example how we ought to live, 1 *John* 2. 6. Then you will walk ſuitably to that Ordinance, which is a Commemoration of Chriſts death,

death, when you tread in his ſteps, while he lived upon the earth.

2. *Walk and live as one that is redeemed by the blood of Chriſt, ſhould live.* In the Sacrament you have ſeeen the greatneſs of the price that was payed for you to redeem you from the torments of Hell, from the wrath of God, the curſe of the Law, the power of ſin: Here it is, you ſee you are redeemed and bought, and therefore you are no longer your own, bnt his that dyed for you, 1 *Cor.* 6. 19. --- *And ye are not your own*, verſ. 20. *for ye are bought with a price: therefore glorifie God in your body, and in your ſpirit, which are Gods.* Oh how ſhould a man redeemed from eternal torments walk and live!

3. *Walk and live as one that hath been ſealed up to the day of redemption, ſhould live.* In the Sacrament you do not only ſee that you are redeemed, but alſo that you are ſealed unto the day of redemption; you are aſſured of Heaven and eternal Life, and oh how ſhould a perſon, that in the Sacrament hath had the ſeal of the Covenant of Grace, aſſuring him of Life and Glory, walk and live!

4. *Walk and live as one to whom the Lord hath ſpoken peace, ſhould live.* In the Lords

Lords Supper God hath told you, he is reconciled unto you, he hath ſaid unto you, my Son, my Daughter, *be of good cheer, thy ſins be forgiven thee*: Then go and live as one pardoned by the Lord ſhould live.

5. *Walk and live as one that hath renewed his Covenant with God, ſhould live.* Be as ſtrict againſt ſin after the Sacrament, as you did purpoſe when you were there. God hath avouched himſelf to be your God, and you have avouched your ſelf to be the Lords, then live accordingly.

6. *Walk and live as one that hath ſeen ſuch ſights at a Sacrament as you have ſeen.* Here you have ſeen the dreadfull wrath of God againſt ſin, the ſeverity and the ſtrictneſs of his Juſtice againſt ſin; here you have ſeen the evil of ſin, and the deſerts thereof; here you have ſeen what a precious thing the Soul of man is, by the price that was paid for it: Here you have ſeen the love of God and Chriſt to poor ſinners; then live with that fear of ſin, with that care of your immortal precious Soul, with that diligence to pleaſe and love God, as one that hath had ſuch ſights, ſhould do.

But

But more particularly,

1. After you have been at the Table of the Lord, *you muſt make conſcience of abſtaining from thoſe ſins that there you did bewail*, that there you ſorrowed for: to weep for ſin at the Sacrament, and to indulge it when you come away, is great hypocriſie: will you (while there) ſeem to be grieved for your ſin, and yet afterwards be unwilling to forſake it? did you reſolve againſt it, or did you not? if you did not, the Lord forgive you, your ſinne is great, and your love to ſinne was great, when you would not ſo much as purpoſe to leave your ſinne, nor reſolve againſt it; no, not when you ſaw what Chriſt hath ſuffered for ſinne; if you did, then do as you did purpoſe and reſolve: eſpecially watch moſt againſt that ſinne, that you have oftneſt found prevailing againſt you, that your heart is moſt ready to yeild unto, and your Conſcience did moſt reproach you for, when you were at the Table of the Lord. Your endeavour muſt be againſt all ſin, but chiefly againſt your chiefeſt ſin. Oh never ſmile upon your ſin, which you ſee hath put to death your Lord, the Prince of Life!

2. *After you have been at the Sacrament*, be

be conſciencious in diſcharging of other duties which this Ordinance doth engage you to. Yield obedience to the commands of God, which he hath given you to be the rule of your Life: this was your duty before, but now there is another bond to tye you to it; there is a *ſuperadded* obligation laid upon you ſo to do; and your neglect and diſobedience will be more hainous, if you do not.

Firſt, be more freqent and more fervent *in your ſecret addreſſes unto God.* Beſides your worſhipping of God in your Family (which ſome that come to the Table of the Lord do, ſhamefully neglect) be much with God alone. Oh how ſhould you love and delight to have communion with God in ſecret, when no eye doth ſee you, but the eye of God, whom you have ſeen in the Sacrament, hath given his Son to you, and for you!

Secondly, *Labour after growth in grace*: This ſhould have been in your *deſires* before you went, and it ſhould be your *endeavour* when you come from thence, to have more love to God; than you had before; to have ſtronger Faith in Chriſt, than you had before; to have more delight in God and Chriſt, and more ardent deſires than you had before.

Thirdly,

Thirdly, *Be more reſolved to ſuffer, and to dye for Chriſt, than you were before.* At the Lords Table you have ſeen what Chriſt hath done and ſuffered for you, be you thereby more reſolved not only to do, but to ſuffer alſo for his ſake: be not only more eminent in your active, but more patient in your paſſive obedience, than before.

Fourthly, *Live in love with all that are partakers of the ſame benefits with you.* Yea, in this Ordinance you have an example of loving your very enemies, as Chriſt did, when he dyed for you: but a more ſpecial and peculiar love you are taught to have to all the members of Chriſts myſtical body, when you ſee in this Ordinance, how Chriſt hath loved them all, *Epheſ.* 5. 2 *Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an oeffring and a ſacrifice to God, for a ſweet ſmelling ſavour.*

Fifthly, *Be not ſo afraid to dye after you have ſeen the death of Chriſt in the Sacrament repreſented to you.* Chriſt hath conquered this enemy, he hath made death your friend, to open the door to you, that you may goe and live with him, who hath dyed for you.

Thirdly, If you do not live as becomes one

one that hath been at the Table of the Lord, conſider the greatneſs of your ſin, in theſe aggravations of it. If you live a looſe and carnal life, after you have partaken of this Ordinance.

1. *You break Covenant with God:* and thoſe promiſes which you made to him of better obedience: you did again reſign your ſelf to be the Lords; if you did not, that was your ſin; if you did, and do not anſwer it in your life, this is your ſin.

2. *You diſhonour Chriſt,* if you live not ſuitably to this Ordinance; you profeſs your ſelf to be one of his Diſciples, elſe what did you th re? If you be, and do not live accordingly, you diſhonour him whom you there have ſeen ſo much vilified and reproached by others for you, and yet ſhall he be reproached by others by reaſon of you?

3. *You do grieve the Spirit of God,* if you live not holily after the Sacrament: Did not the Spirit of God come and bear you witneſs, that you were a Son of God, and did ſecretly and powerfully perſwade your heart, that God, through the death of his Son, was reconciled to you, and that your ſins were pardoned, and that your Soul ſhould be ſaved when you die? And muſt not

not this be a grief unto him to see you walk so unworthy of his love?

4. *You discredit your Profession*, and cause the holy wayes of God to be evil spoken of, if you lead not an holy life after you have been at the Table of the Lord. Those that will not be holy themselves, will blame you, and reproach your profession if you be not holy. Such a man goes to the Sacrament, and yet will be unjust, and yet is vain in his discourse, and we see but little difference betwixt his life and ours, and so will be hardened in their evil wayes, and be prejudiced against Religion, by the unsuitable conversations of those that do profess it.

5. Falling into sin which you have purposed and resolved against at the Lords Supper, *will more deeplie wound your Conscience, and disturb your peace.* When Conscience shall tell you, you resolved against this sin, and yet you have committed it, you promised to be more watchfull against the occasions and appearances of this evil, but you have wilfully run into the commission of it, or when tempted to it, you willingly consented.

6. Unsuitable walking after you have been at the Lords Table, *will cause you to lose*

loſe much of your holy confidence when you go again. It will much hinder your application of Chriſt unto your ſelf, that you cannot with that holy confidence ſay, *this Chriſt did dye for me*, eſpecially if you be not deeply humbled for your failing before you come again.

7. Unſuitable walking after this Ordinance, *will provoke the Lord to withdraw from you*, and to leave you in a deſerted ſtate, to leave you in the dulneſs and the deadneſs of your heart; to take away his comforts from your heart, and to conceal his love from your ſoul, till you learn to walk more worthy of it.

8. Unſuitable walking after this Ordinance, *will be great unthankfulneſs unto God* for the giving of his Son, and all the priviledges you have been partakers of by him. It is not your praiſing God with your lips, but chiefly with your lives; not only in your words, but principally in your works, that will prove you truely thankfull unto God. All that God requires from you for all the bleſſings purchaſed by the death of Chriſt, and made over to you in the Sacrament, is that you ſhould be thankful unto him, and to improve them to his praiſe and glory; but you cannot have

have a thankfull heart, if you have not a ſuitable converſation.

Theſe are ſome of thoſe evils and aggravations of your ſin in this reſpect, which you ſhould be carefull to prevent; that in nothing you may provoke your God to anger and diſpleaſure, but behave your ſelf *before*, and *in*, and *after* your participation of this holy Ordinance, that God may delight in you through Chriſt; and might welcome you to this Table here, and to his Kingdom when you leave this world, where you ſhall be filled with thoſe delights and joyes, of which you have a taſte in this imperfect ſtate at the Table of the Lord.

A ſhort

A short Dialogue between a Minister, and a private Christian, that desires to partake of the Lords Supper.

Christian,

SIR, if it will not be an interruption to you, in your work, I desire your advice and counsel about a duty that concerns my Soul.

Minister. *It is the work which God hath committed to my charge, to further souls in their way to Heaven, and direct them in their duty in order thereunto; therefore if your business with me be such, tell me what it is you do desire?*

C. My earnest desire is to partake of the Sacrament of the Lords Supper.

M. *Did you never yet receive this Sacrament?*

C. No.

M. *Why have you lived so long in the neglect of this Ordinance?*

C. Because I have been full of doubts and fears concerning my fitness for it.

M. *Have*

M. *Have you then got your doubts reſolved? and are you perſwaded that you are an invited gueſt unto this holy Supper?*

C. Sometimes I have ſome hopes that God doth call me to it; but ſometimes I fear that I am not yet prepared for it, and therefore I beg your direction what I ought to do.

M. *You know that a Miniſter cannot look into your heart, nor infallibly diſcern, whether you have grace or no; ſhould you not then rather ſearch and examine your ſelf, ſince you may know the ſtate of your own ſoul, which another cannot?*

C. I know that no man can know my heart, and whether I be fit before God; but you may take account of my knowledge in order to it; and if I ſpeak the truth, and do not lye (which in the preſence of God, at whoſe Tribunal I muſt ſhortly ſtand, I promiſe) while I declare to you the workings of the Spirit of God upon my heart, you may tell me from the Word of God, what my condition is; neither do I come to ſpare my pains in examining of my ſelf, but that hereby I might be the better enabled for it.

M. *Are you willing then that I ſhould try your knowledge concerning the Lords Supper, and*

and enquire into the grounds and reasons of your hopes, why you think you are fitted for this duty?

C. I ought to be alwayes ready to give an answer to every man that asketh me a reason of the hope that is in me, much more to such whom God hath set to watch for my soul, and especially when I desire to partake of the Lords Supper.

M. *Tell me then what is the Lords Supper?*

C. The Lords Supper is the second Sacrament of the New Testament, 1 *Cor.* 11. 25. instituted by Christ, *Luk.* 22. 19, 20. wherein by the signs of bread and wine, and the actions that concern the same, *Mat.* 26. 26, 27. we shew forth his death, 1 *Cor.* 11. 26. and God signifieth, sealeth and exhibiteth the body and blood of Christ, 1 *Cor.* 10. 16. with all the benefits of his death and passion, to every worthy receiver, for his spiritual nourishment and growth in grace.

M. *Why is it called the Lords Supper?*

C. Not because it is appointed a Supper to us, but because Christ sitting at his last Supper, ordained it instead of the Passeover, *Mat.* 26. 26.

M. *How long is the Lords Supper to continue in the Church?*

C. Till

C. Till Christs coming in glory, 1 *Cor.* 11.26.

M. *Is it the duty of Believers to receive the Lords Supper.*

C. Yes, elfe 1. They dif-obey Christs command, *Luke* 22. 19. 2. Slight Christs love in appointing it for them. 3. Neglect a profitable means for their growth in grace: And 4. Provoke God to great difpleafure, *Mat.* 22. 2. to *verf.* 9.

M. *Is it the duty of Believers often to partake of the Lords Supper?*

C. 1. Christs command, 1 *Cor.* 11. 26. 2. The Apoftles practice, *Acts* 2. 42. and 20. 7. 3. Their own neceffity, being often dull, *Joh.* 20. 9. and often doubting, *Mat.* 28. 17. and often backward to believe, *Luke* 24. 25. or to remember Christs doctrine about his death, *Luk.* 24. 5, 6, 7, 8. their often fpiritual wants, *Phil.* 4. 19. their too often decayes in grace, *Rev.* 2. 4. & 3. 2. their often fiuning againft God, *James* 3. 2. and their often need of cleanfing by the blood of Chrift, *Joh.* 13. 8. 1 *Joh* 1. 7. and often need of pardon, *Mat.* 6, 12. do require that Believers fhould often pertake of the Lords Supper.

M. *Do hypocrites and unbelievers eat and drink Christs body and blood?*

C. No

C. No, ſuch receive only the outward elements.

M. *Is not then their caſe dangerous?*

C. Yes, Becauſe, 1. Their ſin is great. being guilty of Chriſts body and blood, 1 *Cor.* 11.27. 2. They eat damnation to themſelves, *v.* 29. 3. Are ſickly, and do die for this ſin, *v.* 30. For this, God caſts ſome mens bodies to the grave, and their ſouls to Hell.

M. *What courſe muſt you then take to prevent this ſin and danger.*

C. I muſt give all ſerious diligence to prepare my heart for ſo great a work.

M *Why do you think preparation is ſo needfull?*

C. Becauſe, 1. All men are naturally unfit. 2. After converſion, Believers are often indiſpoſed for it. 3. God will come and view his gueſts, *Mat.* 22. 11. 4. We have to do with the blood of the Sonne of God. 5. Many duties here do meet: And 6. God hath made great preparations for us.

M. *How muſt you prepare your ſelf for the Lords Supper?*

C. By a ſerious narrow ſearch of my heart, whether I have thoſe graces which God requires in worthy receivers; and by fervent ſolemn prayer.

M. *What*

M. *What are thoſe graces which God requires in worthy receivers?*

C. Knowledge, Faith, love to God, Repentance, and New Obedience.

M. *Why is knowledge neceſſary?*

C. Becauſe without knowledg the heart cannot be good, *Prov.* 19. 2. Nor can a man examine himſelf, nor deſcern the Lords body.

M. *What Knowledge is neceſſary?*

C Is neceſſary to know how we were created, how we fell from God, and how we are recovered.

M. *How were we created?*

C. After the Image of God, *Gen.* 1. 27. In Knowledg, Righteouſneſs, and Holineſs, *Col.* 3. 10. *Epheſ.* 4. 24.

M. *How came we then to be ſo ſinful and miſerable?*

C. By the firſt tranſgreſſion of our firſt Parents, *Rom.* 5. 12. 18.

M. *Wherein conſists the ſinfulneſs of our eſtate by reaſon of our firſt Parents fall?*

C. In the imputation of *Adams* firſt ſin, *Rom.* 5, 19. the privation of the Image of God which we had at firſt, *Rom.* 3. 10. and in the propenſity of our hearts to the vileſt ſin, *Gen.* 8. 21. and 6. 5

M. *Can you not declare more particularly*

the sinfulness of the several faculties of the soul and members of the body?

C. The understanding is dark and ignorant, 1 *Cor.* 2. 14. *Ephes.* 4. 18. an enemy to God, *Rom.* 8. 7. vain, *Ephes.* 4. 17. The will is stuborn and rebellious, *Joh.* 5. 40. *Matth.* 23. 27. unable to chuse good, *Phil.* 2. 13. The conscience is defiled, *Tit.* 1. 15. in some seared, 1 *Tim.* 4. 2. erroneous, *Joh.* 16. 2. doubting *Rom.* 14. 23. The heart is as hard as an Adamant, *Zech.* 7. 11. 12. the affections turned from the best objects; the *liking* affections which should be placed upon God, are towards evil: naturally men *love* pleasures more than God, 2 *Tim.* 3. 4. and riches, *Matth.* 19. 21, 22. and themselves, *Matth.* 16. 24. and their relations *Matth.* 10. 37. and *desire* any thing rather than God and Christ, *Isa.* 53. 2. *Joh.* 21. 14. and *delight* in evil, not in good, *Prov.* 2. 14. Their *disliking* affections which should be against sin, are against God *haters* of God, *Rom.* 1. 30. *grieving* at Gods goodness to others, *Matth.* 20. 11. to 16. The memory apt to forget good *Heb.* 12. 5. *Dut.* 8. 10, 11, 14. to remember evil, *Ezek.* 23. 19. 21. and when it remembers good, it is for a wrong end

Matth.

Matth. 27. 63. So all the members of the body are instruments of sin, *Rom.* 6. 19. Eyes are full of adultry, 2 *Pet.* 2. 14. Feet swift to sin, Throat, Tongue, Lips, Mouth, full of sin, *Rom.* 3. 13, 14, 15.

M. *Wherein will the knowledg of this sinfulness of man be useful to you, when you go to the Lords Table?*

C. It will be an help to break my heart when I am there, that I should be such a bundle and lump of sin; to feel a need of Christ, and to admire the love of God, in sending his Son to die for such a filthy, loathsome, and poluted wretch.

M. *What is the misery of that estate into which man fell?*

C. The punishments that are due to man for sin, are, 1. All *temporal miseries*, as Gods curse upon the creatures, *Gen.* 3. 17. *Rom.* 8. 20 upon his estate, *Deut.* 28. 17. children *v* 18. and all he takes in hand, *v.* 20. sicknesses; as plague, *v.* 21 consumption, feaver, agues, &c. *v.* 22, 27. *Levit.* 26. 16. famine, *Deut.* 28. 22, 23, 24. madness, *v.* 28. death, *Rom.* 6. 23. *Gen.* 2. 17. and 3. 19. yea all the curses that are written in the Book of God, *Deut.* 29. 20, 27. and that are not written, *Deut.* 28. 61. 2. *Spiritual miseries.* By nature man is dead

in ſin, *Epheſ.* 2. 1. a child of wrath, *Epheſ.* 2. 3. and of the devil, *Joh.* 8. 44. loathſome to God, *Ezek.* 16. 5. a ſtranger to him, *Epheſ.* 2. 19. under blindneſs of mind, *Iſa.* 6. 9. in danger of hell, but doth not ſee it, *Rom.* 11. 8. nor fear it, *Deut.* 29. 19. inſenſible of ſin, *Iſa.* 48. 4. but ſomtimes filled with ſuch horrour of conſcience, that he is weary of his life, *Gen.* 4. 13, 14. and will die by his own hand rather then bear it, *Matth.* 27. 3, 4, 5. hath a reprobate mind, *Rom.* 1. 28 and vile affections, *Rom.* 1. 26 is under the power of the devil, *Epheſ.* 2. 2. and of luſts, *v.* 3. and is prone to unnatural wickedneſs, *Gen.* 19. 5. Indeed this is his miſery, that God is angry with him every day, *Pſal.* 7. 11. and that nothing he he does doth pleaſe God, *Rom.* 8. 8. 3. *Eternal miſeries:* as baniſhment from the comfortable preſence of God for ever, *Matt.* 7. 23. 2. *Theſſ.* 1. 9. the pains of hell, *Luke* 20. 15. in a lake of fire nad brimſtone, *Rev.* 21. 8. that never ſhall be quenched, *Mark* 9. 44. with the company of curſed tormented, and tormenting devils, *Matt.* 25. 41 where the worm ſhall never die, *Mark* 9. 46. and the torments ſhall be eaſeleſs, *Luke* 16. 24, 25. remedil

verſe 26. endleſs, *Rev.* 14. 10, 11.

M. *Wherein will the knowledge of this promote your fitneſs for the Lords Supper?*

C. It will make me the more importunately to cry for mercy, *Luke* 18. 13. To ſee my need of Chriſt, *Matth.* 9. 12. to haſten to him, and believe on him, *Acts* 16. 29. to 35. to value Chriſt above all, *Phil.* 3. 7, 8. to confeſſe my ſinnes, *Luke* 15 18. and to grieve for them, *Acts* 2. 37.

M. *By whom are you recovered from this ſin and miſery?*

C. By Jeſus Chriſt alone, *Acts* 4. 12.

M. *Who was Chriſt?*

C. The Eternal Son of God, *Pſal.* 2. 7. who became man, *John* 1. 14. who was, and is God, *John* 1. 1. and Man, 1 *Tim.* 2. 5. in two diſtinct natures, *Matth.* 22. 41. to 46. and *Rom.* 1. 3, 4. and one Perſon for ever, *John* 3. 13.

M. *Why was it neceſſary that the Mediator betwixt God and man, ſhould be both God and Man?*

C. If he had not been Man, he could not have died, 1 *Tim.* 6. 16. and if he had not been God, his death had not been ſatisfactory for our ſinnes, nor have purchaſed his Church, *Acts* 20. 28.

M. *How doth Christ recover us from our sin and misery?*

C. By executing the Office of Prophet, *Acts* 3. 22. Priest, *Heb.* 5. 6. and King, *Psal.* 2. 6.

M. *Why was it necessary that Christ should execute this three-fold Office?*

C. To cure us of a three-fold misery that we lay under.

M, *What was the first?*

C. We were blind and ignorant, *Matt.* 15. 14. and 23. 16, 17, 19, 24, 26. therefore he became a Prophet, to reveal to us the will of God for our Salvation, *Joh.* 1. 18.

M. *What was the second?*

C. We had sinned, and could not satisfie the Justice of God, *Mic.* 6. 6, 7. therefore he became our Priest, by dying to satisfie Gods Justice, and to intercede for us, *Isa.* 53. 4, 5, 6. *Heb.* 7. 25.

M. *What was the third?*

C. We were weak, *Rom.* 5. 6. and could neither turn to God, *Jer.* 31. 18. and 17. 14. *Lam.* 5. 21. nor subdue our enemies, *Mark* 5. 2, to 14.. therefore he became our King, to subdue us to himself, *Psal.* 110. 3. and to save us, *Isa.* 33. 22. and to restrain and conquer his and our enemies,

nemies, *Pſal.* 110. 1. 1 *Corinth.* 15. 24, 5, 26.

M. *How are we made partakers of Chriſt and his benefits?*

C. By Faith, *Joh.* 3. 16. *Acts* 13. 39. *Epheſ.* 2. 8.

M. *What is faith?*

C. It is an hearty receiving of Chriſt for Lord and Saviour, *Joh.* 1. 12. or, a reſting upon Chriſt alone for ſalvation.

M. *Why did you ſay that faith is neceſſary to worthy receiving?*

C. Becauſe, 1. Without faith it is impoſſible to pleaſe God, *Heb.* 11. 6. and we ſhould not diſpleaſe him at his Table. 2. By faith we are the Children of God, *Joh.* 1. 12. *Gal.* 3. 26. and this is Childrens bread, and Gods houſhold proviſions: and we are not of the houſhold of God, till we are of the houſhold of faith, *Epheſ.* 2 19. *Gal.* 6. 10. 3. The Lords Supper doth not ſanctifie unbelievers, but unbelievers prophane the Lords Supper, *Hag.* 2. 12, 13, 14. 4. Becauſe of many Scripture expreſſions, ſetting forth the uſefulneſs of faith, it is the foot of the ſoul, and at the Lords Supper we ſhould come to Chriſt, *Joh.* 6. 35. It is the mouth of the ſoul, *Joh.* 6. 53. and there we ſhould

feed upon Chriſt: It is the hand of the ſoul to receive Chriſt, *Joh.* 1. 12. and we ſhould take Chriſt when we take the bread: It is the eye of the ſoul, *Iſa.* 45. 22. and there we ſhould behold our crucified Lord: It is the life of the ſoul, *Gal.* 2. 20. and a dead man cannot feed upon Chriſt.

M. *Why did you ſay that repentance is neceſſary to worthy receiving?*

C. Becauſe 1. We are to judge our ſelves, 1 *Cor.* 11. 31. 2. A ſoft heart will receive the impreſſion of this ſeal. 3. Becauſe a man is to turn from ſin when he comes to the Lords Table.

M. *Why did you ſay, that love to God is neceſſary?*

C. Becauſe it is uncomfortable to ſit down at the Table of an enemy; but dreadful and dangerous to ſit down in our enmity at the Table of the Lord. If a man keep up his felowſhip with the devil, he provoketh God, if he comes to his Table, 1 *Cor.* 10. 21, 22.

M. *Why did you ſay, that New Obedience is neceſſary.*

C. Elſe a man will come in his rebellion. God preferreth obedience before ſacrafice; elſe a man doth not receive out of obedience

ence unto God, but for ſome ſiniſter end. A diſobedient liver cannot be a worthy receiver, nor have communion with God, 1 *John* 1. 6, 7.

M. *If theſe things be ſo neceſſary, doth it not concern you to examine whether they be wrought in your heart?*

C. Yes.

M. *What are the ſigns of true faith?*

C. 1. A prizing of Chriſt above all things in this world, 1 *Pet.* 2. 7. 2. Willingneſs to receive him into the heart upon Goſpel-terms, for Lord and Saviour, *Joh.* 1. 12. 3. If it purifie the heart, *Acts* 15. 9. 4. If it be fruitful in good works, *James* 2. 17. 5. If it enables us to overcome the World, 1 *Joh.* 5. 4.

M. *How do you know you love God?*

C. Becauſe, 1. I am grieved at his abſence, and cannot be ſatisfied till I find him, *Cant.* 3. 1, 2, 3. 2. By my deſires to be like him, and love to thoſe that are like him, 1 *John* 4. 7. 12. 3. By my hatred unto ſinne, *Pſal.* 97. 10. 4. By my obedience unto his commands, *Exod.* 20. 6. *John* 14. 21, 23. 5. By my deſires to have an heart to part with all for him, that he might have the predominancy of my love, *Mat.* 10. 37. 6. By my grieving when he is

dishonoured by my self or others, *Psal.* 51. 4. and 119. 53, 136, 158.

M. *How do you know you have repentance for sin?*

C. Because, 1. My soul groans under it as a burden heavier to me than my affliction, *Luke* 15. 16, 18, 19, 21. *Matth.* 11. 28. 2. Because I am ashamed of my secret sinnes before God, that never exposed me to shame amongst men, and loath my self for all, *Ezek.* 36. 31. 3. Because I desire to forsake all sinne, even the deerest, *Proverb.* 28. 13. 4. Because what I cannot get freed from, I fight against, that sin might never have a peaceable possession in my heart, *Gal* 5. 17.

M. *How do you know the truth of your New Obedience?*

C. Because, 1. My obedience springs from a new principle, love to, and fear of GOD, *Deut.* 10. 12. 2. Is guided by a new rule, not by my own will, but the Word of God, *Gal.* 6. 16. And 3. I aim at a new end, the glory of God, 1 *Cor.* 10. 31.

M. *But if a man cannot say, he loves God, and say, he hath faith, but yet finds he hungers after Christ, and thirsteth for him, may he come to the Lords Table?*

C. Yes, 1. Because assurance is not necessary.

receſſary. 2. Becauſe weak Believers have a right unto it. 3. Becauſe God inviteth thoſe that hunger and thirſt, *Iſa.* 55. 1. *Joh.* 7. 73. 4. Chriſt pronounceth them bleſſed. And, 5. Promiſeth that they ſhall be filled, *Matth.* 5. 6.

M. *But would it not tend* [illegible] *fort at the Lords Table, to k*[illegible] *that Chriſt died for you in par*[illegible]

C. Yes, becauſe then I co[illegible] blood, and it was ſhed for m[illegible]

M. *How may you know th*[illegible] *ſhed for you in particular?*

C. 1. If I be one of his people, *Matth.* 1. 21. and this I am, if I be willing to be, to do, to ſuffer what Chriſt would have me, *Pſal.* 110. 3. 2. If I be one of Chriſts friends, doing his commands, *Joh.* 15. 13, 14. 3. If I be dead to ſin, *Gal.* 6. 14. 4. If I live to Chriſt, 2 *Cor.* 5. 15. I may conclude he died for me, *Gal.* 2. 20.

M. *If upon ſerious ſearch you find theſe graces wrought in your heart; is it neceſſary you ſhould ſpend ſome time in ſolemn prayer before you go?*

C. Yes, Becauſe, 1. I cannot act what grace I have without Gods aſſiſtance, *John* 15. 5. 2. The duty is ſolemn and weighty. 3. Though God will give the bleſſings of the

the Covenant of Grace, yet he will be ſought unto for them, *Ezek.* 36. 37.

M. *Is it ſufficient for your worthy receiving, that you have found theſe graces in your heart, and prayed to God before you go?*

C. No, but I muſt ſee that my end be right, and that I behave my ſelf as I ought, while I am there.

M. *What is your end in going to the Lords Table?*

C. My end muſt be, 1. To have communion with God. 2. To encreaſe my faith in Chriſt, and love to God. 3. To further my joy in the holy Ghoſt. 4. My peace of conſcience: And, 5. Hope of eternal life. 6. To renew my Covenant with God. 7. To quicken me to Obedience. 8. To make me thankful to God for his mercy beſtowed upon me in Chriſt. 9. To get power againſt my ſinnes: And, 10. Eſpecially to remember and ſhew forth the death of Chriſt.

M. *What remembrance muſt this be of the death of Chriſt?*

C. Not an hiſtorical remembrance of Chriſts death only, for ſo the devils remember that Chriſt hath died; but ſuch a remembrance that ſhould affect my heart with love to him, deſire after him, joy in him

him with ſorrow for my ſinne that cauſed his death, and whereby I might anſwer all the charges of the *Law*, the clamours of my conſcience, and the accuſations of the devil, *Rom.* 8. 33, 34.

M. *Having found the truth of grace in your heart, and that your end is right, what muſt you do, when you are there?*

C. Give all diligence in endeavouring to draw my graces into act.

M. *What are thoſe graces that you muſt endeavour to exerciſe when you are at the Table of the Lord?*

C. Faith, love to God and Chriſt, ſorrow for ſinne, deſires after Chriſt, and thankfulneſs.

M. *What means will you uſe when you are there to exerciſe theſe graces?*

C. Sometimes I would meditate upon ſuch things as are here offered to my thoughts from this Ordinance, tending thereunto; and ſometimes put up ejaculations unto God, that he would pleaſe to help me.

M. *What would you meditate upon at the Lords Table for this end?*

C. 1. Sometimes I would think upon the love of God and Chriſt. 2. Sometimes upon his wrath and ſeverity againſt ſin: 3. The

3. The hainous nature of ſinne. 4. The preciouſneſs of my ſoul. 5. The ſufferings of my Lord. 6. Of my ſitting with God in his Kingdom: And, 7. The priviledges I am made partaker of in this life by the death of Chriſt.

M. *What are thoſe priviledges purchaſed by the death of Chriſt, ſealed in the Sacrament, the believing thoughts whereof will tend to warm your heart, and act your graces at the Sacrament?*

C. Theſe are, 1. Peace with God, *Rom.* 5. 1. *Col.* 1. 20, 21. 2. The righteouſneſs of Chriſt imputed, 2 *Cor.* 5. 21, 3. Pardon of ſinne, *Epheſ.* 1. 7. 4. The death of ſinne, *Rom.* 6. 6. 5. Adoption, *Epheſ.* 1. 5. *Gal.* 3. 26. 6 Perſeverance, *Phil* 1. 6. 7 Deliverance from wrath to come, 1 *Theſ.* 1, 10. 8 Communion with God, 1 *John* 1. 3. 9 Hope of Heaven, and eternal Life, 1 *Pet.* 1. 3, 4.

M. *What is there in the Sacrament preſented to your ſenſes, that repreſents theſe things to your Faith?*

C. Sacramental elements, and Sacramental actions.

M. *What are the Sacramental elements?*

C. Bread and Wine, ſignifying Chriſts body and blood, *Mat.* 26. 26, 27.

M. Is

M. I*s not the Bread and Wine changed into Chriſts Body and Blood?*

C. No ſurely: for then, 1. Chriſts glorious body now would be ſubject to corruption. 2. Then a finite body can be in heaven and earth, and in many places upon earth at the ſame time. 3. Then I do not know Bread and Wine, when I do ſee it and taſte it. 4. Then there would be no ſigns of the things ſignified, and ſo this would be no Sacrament. 5. Then a drunkard might eat and drink Chriſts body and blood, as well as a true Believer. 6. Then the Miniſter may as ſurely give the things ſignified, as the outward ſigns, whereas this is the gift and prerogative of God alone, *Luke* 3. 16. 7. Then at the firſt inſtitution there were two Chriſts, one that gave, and another that was given. 8. The Cup is ſaid to be the New Teſtament, as well as it is ſaid to be Chriſts blood, 1 *Cor.* 11. 25. But in that there muſt be a figure, whether Papiſts will or no, and ſo there is in this.

M *Why then are the outward ſigns graced with the names of the things ſignified?*

C. 1 To ſhew the inſeparate Conjunction of the things ſignified with the outward ſigns to the worthy receiver. 2. Becauſe

cauſe of the fit proportion and agreement between the ſigns, and the things ſignified.

M. *Wherein is the agreement betwixt the outward ſigns, and the things ſignified?*

C. In regard, 1. Of the preparations that bread might be prepared, the corn muſt be thraſhed in the floar, grownded in the mill, baked in the oven; and that wine might be prepared, the grape muſt be cruſhed in the wine-preſs. So that Chriſt might be a Saviour unto ſinners, he muſt be bruiſed for our ſinnes, and ſcorched in the oven of his Fathers wrath, and alone muſt tread the wine-preſs, *Iſa.* 63. 3, 2. In regard of uſefulneſs, bread is of daily uſe, whatſoever be our other refreſhments: ſo Chriſt is of daily uſe unto us, whatſoever be our other enjoyments: Bread is the ſtaffe of life, and Wine cheareth the heart of man: ſuch is Chriſt unto our ſouls.

M. *What may you meditate upon, when you ſee that Chriſt ordained both bread and wine to be the ſigns in this Sacrament?*

C. The plentiful Redemption we have in Chriſt, that from him we might have a ply for all our wants, complete nouriſhment; here being bread that ſatisfies our hunger, and wine that quencheth our thirſt.

M. *What*

M, *What may you meditate upon, when you ſee the bread and wine given apart?*

C. That Chriſts blood was ſeparated from his body, that we might not be ſeparated from God for ever.

M. *Doth the Cup belong alſo to the people, as well as to the Miniſter?*

C. Yes, foraſmuch as Chriſt in the firſt inſtitution, *Matth.* 26. 27. and the Apoſtle afterwards, 1 *Cor.* 11, 25, 26. ſay, *Drink ye all of this.* The ſame that are commanded to eat, are alſo commanded to drink, without difference; and this Sacrament is the communion of Chriſts blood, as well as of his body, 1 *Cor.* 10. 16.

M. *What be the Sacramental actions?*

C. The actions, ſome are of the Miniſter, ſome of the Receivers.

M, *What are the actions of the Miniſter?*

C. They be four.

M. *Which is the firſt?*

C. He is to take the bread and wine into his hands, and to ſeparate them from ordinary bread and wine.

M. *What may you meditate upon when you ſee the Miniſter do this?*

C. That God in his eternal purpoſe and decree, hath ſeparated Chriſt from all other men, to be our Mediator, *Exod.* 12. 5. *Heb.* 7. 26.

M. *Which*

M. *Which is the ſecond action of the Miniſter?*

C. He is to bleſs and conſecrate the bread and wine by the word and prayer.

M. *What may you meditate upon as ſignified by this?*

C. That God in the fulneſs of time ſent his Son into the world, furniſhing him with all gifts needful for a Mediator, *Gal.* 4. 4.

M. *What is the third action of the Miniſter?*

C. To break the bread, and pour out the wine.

M. *What may you meditate upon, when you ſee him do this?*

C The paſſion and ſufferings of Chriſt, and all that he endured both in body and ſoul for our ſinnes, his bleſſed body being bruiſed, and his precious blood ſhed, and that his ſoul was poured out unto the death, *Iſa.* 53. 5, 10, 12. *Heb.* 9. 14.

M. *What is the fourth action of the Miniſter?*

C. To give and diſtribute the bread and wine unto the receivers.

M. *What may you meditate upon when you ſee him do this?*

C. That God is giving of his Sonne, and the Son giving of himſelf, and *really*, though *inviſibly*,

inviſibly, dealing forth to every worthy receiver, the benefits of his death, according as he needs.

M. *What be the Sacramental actions of the receivers?*

C. Two.

M. *Which is the firſt action of the receiver?*

C. To take the bread and wine offered by the Miniſter.

M. *What may you meditate upon, and do then?*

C. I ought to ſtretch forth the hand of faith, and receive Chriſt and all his benefits; elſe I play the hypocrite at the Lords Table, before God, and the whole Congregation.

M. *Which is the ſecond action of the receiver?*

C. To eat the bread, and drink the wine.

M. *What doth that ſignifie?*

C. My union unto Chriſt, and enjoyment of him; my feeding upon Chriſt by faith, for the ſtrengthning of the graces of Gods Spirit in my ſoul.

M. *What muſt you do after the Sacrament is over?*

C. Conſider with my ſelf, if I have received any benefit thereby.

M. *How*

M. *How will you know this?*

C. 1. By the increaſe of my faith in Chriſt, and love to God. 2. By my greater hatred unto ſinne, and power againſt it. 3. By my longing after the enjoyment of God in heaven. 4. By my ptizing of this Ordinance above my neceſſary food: And 5. By my reſolutions in the ſtrength of Chriſt, to ſuffer for him who died for me.

M. *What muſt you do, if you have found good by this Ordinance?*

C. I muſt give God the glory, deſire to come again, and walk ſuitably in my converſation.

M. *How muſt you live, that you might walk ſuitably?*

C. I muſt make it my buſineſs to forſake all ſinne, and to perform all the duties that God requireth from me.

M. *What if you do not?*

C. I then, 1. Diſhonour Chriſt. 2. Grieve the Spirit. 3. Break my Covenant made and renewed with God. 4. Diſcredit my profeſſion. 5. VVound my conſcience. 6. Provoke God to with-draw from me. 7. Shall be guilty of great unthankfulneſs: And, 8. Weaken my confidence when I go again.

M. *What*

M. *What if you find no good by the Sacrament?*

C. I must examine what was the cause, and be humbled for it, and forsake the sin, and pray to feel the benefit of it when I am come away, and better prepare my self, and humbly wait upon God therein another time.

A Dialogue between a weak believer that dares not come to, and a strong believer that dares not absent himself from the Lords Supper.

Weak Believer. *MY friend, I am glad I meet with you on such a day as this.*

Strong Believer. I rejoyce your health and in the mercy vouchsaft to us both, that we have one Lords day more to wait upon our God.

W. I *may account it mercy indeed, who have been so dull and dead, and out of frame all the week long, and yet uncertain what the*

state

ſtate of my ſoul is ; but, I pray you, whither are you going ſo cheerfully ?

S. I am going to a feaſt this day.

W. *Do you ſpend holy time in feaſting.?*

S. yes in ſuch feaſting as I am going to.

W. *What feaſt do you mean ?*

S. A feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

W. *Who invites you to this feaſt, of which you ſpeak ſuch great things as theſe ?*

S. God himſelf doth make this feaſt, and invites me to it ; our Father makes a Banquet for his children.

W. *If God do call you to a feaſt, the proviſions ſurely are according to the ſtate of ſo great a King.*

S. Wiſdom hath killed her beaſts, ſhe hath mingled her wine, ſhe hath furniſhed her Table ; the oxen and fatlings are killed, and all nhings are ready : There is milk for the weak, and wine for the ſtrong and ſorrowful of heart : there ir bread for the hungry, water for the thirſty, every thing that is neceſſary or delightful. Indeed it is the body and blood of Chriſt, who is both the *Matter* and the *Maſter* of this feaſt.

W. *Now*

W. *Now I underſtand you mean the Lords Supper: and I have heard indeed of ſome that have partaken thereof, that great and precious things are there prepared.*

S. Yes, there are, and me-thinks I feel my heart to burn within me, while I am ſpeaking of them, and the of love of him that hath prepared them, and called me unto them.

W. *Surely you will be much delighted when you are there, ſince your heart is thus raiſed, as you are going to it.*

S. Raiſed! Through the mercy of my God, at this time it is, but ſomtimes it is not ſo, but I am without a ſence and feeling of the love of God, yet then I ſhould not dare to abſent my ſelf from this holy Supper; for when I am without the ſence of the love of God, I then endeavour to keep upon my heart a ſence of my duty towards him, and of my wants, to fetch ſupplies from him by this and other means, as he hath appointed in his word.

W. *Then if you have the light of Gods countenance or not, you are deſirous to be partaking of the Supper of the Lord.*

S. Though I have nó comfort *I* would do my duty, yea, then my ſoul doth long, doth thirſt and exceedingly deſire, that

(through

(through the mercy of my God, and merits of my Saviour) I may taſt of theſe proviſions, and feed upon my Lord Redeemer, whoſe fleſh is meat indeed, and whoſe blood is drink indeed.

W. *But I pray you what are thoſe proviſions that are there prepared, that do thus affect your heart?*

S. What are they! they are rich and coſtly proviſions; they are free, ſuitable, plentiful, ſufficient, ſoul-nouriſhing, laſting, heart-chearing proviſions.

W. *Will you not particularize ſome of theſe proviſions for my better information?*

S. Oh! my ſoul rejoyceth within me.

W. *Lord, how dull am I, while he is thus affected!*

S. My ſoul rejoyceth within me, while I conſider what they be.

W. *What are they?*

S. What! Chriſt and all his priviledges are ready to be exhibited, and ſealed to my ſoul this day.

W. *What priviledges?*

S. Peace with God, pardon of ſin, righteouſneſs imputed, peace of conſcience, joy in the holy Ghoſt, more grace, perſeverance to the end, and at the end eternal life,

W. *ſhew*

W. *Shew me the ſuitableneſs of theſe proviſions to your ſoul.*

S. A Saviour is ſuitable to a loſt Sinner; pardon, to a guilty ſinner; peace with God, to a ſinner that was an enemy to God; peace of conſcience, to a ſinner under apprehenſions of Gods wrath; juſtification, to a condemned ſinner; cleanſing blood, to a polluted ſinner; comfort, to a dejected ſinner: *Theſe, theſe* are the proviſions which are ſet upon my Fathers Table.

W. *Theſe are great and excellent things indeed, but who are the gueſts invited to this feaſt? who are theſe proviſions for?*

S. For thoſe that are burdened with ſin, and do forſake it; for thoſe that hunger and thirſt after righteouſneſs; for the children of God; for the friends and followers of Chriſt; for thoſe that are willing to take him in all his Offices.

W. *But might the poor, and thoſe that have no money, go unto this feaſt?*

S. Yes, yes, the poor in purſe *might* be welcome, and the poor in ſpirit *ſhall* be welcome; God loves to ſee his Table filled with thoſe that are ſenſible of their wants, and ſins, and theſe he will ſatisfie abundantly with the fatneſs of his houſe, and cauſe them

to drink of the rivers of his pleaſures, when the full ſelf-righteous Phariſee ſhall be ſent empty away.

W. *This revives my heart if you can make it good.*

S. The mouth of the Lord hath ſpoken it, and therefore you may not doubt thereof. He is moſt earneſt with the hungry and thirſty to come, *Iſaiah* 55. 1. *Ho, every one that thirſteth, come ye to the waters, and he that hath no moniy; come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And the Son calleth ſuch, *Joh.* 7. 37. *In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, if any man thirſt let him come unto me and drink.* Aud the ſpirit called ſuch *Rev.* 22. 17. *And the Spirit and the Bride ſay, Come; and let him that heareth ſay, Come; and let him that is a thirſt come, and whoſoever will, let him drink of the waters of life freely.* And the *Miniſters* of God are ſtill ſent to call ſuch, *Luke* 14. 21. ---------- *The Maſter of the houſe ſaid to his ſervant, Go out quickly into the ſtreets and lans of the city, and bring in hither the poor, and the maimed, and the halt, and the blind,* Ver. 23. *And the Lord ſaid unto the ſervant, Go out into the high-way* (where poor men are wont

wont to begg) *and hedges*, (where poor men are wont to work) *and compel them to come in, that my house may be filled.*

W. *And do these Scriptures encourage you to frequent this Ordinance?*

S. Yes; and because the same God that commandeth me to pray, commands me to receive, and hath given me hopes that I shall be partaker of the benefits thereof, I am bound to wait upon the Lord therein.

W. *What do you hope to be partakers of, by going to this Ordinance!*

S. I hope to have my heart enflamed with love to God, and desires after Christ; to have my Saviour more endeared to my soul; my heart softned, my sins subdued, my faith strengthned, my evidences cleared, and my Soul assured of eternal life.

W. *What reason have you to hope, that you shall have these advantages, by going to the Lords Supper?*

S. Not for any worth in me; but God is pleased to give these things freely for the sake of Christ, to those that in obedience to his command, in a right manner, and for a right end, do make conscience of this duty.

W. *What course have you taken before-*

hand, that you have ſuch hopes of ſuch benefits by this Ordinance?

S. I do not wont to declare what my ſecret duties are, but if it might be for the edifying of your ſoul, I ſhall not be unwilling to acquaint you.

VV. I pray you do, for I do ſtand in need of help from others more experienced in holy duties.

S. I cannot ſay I am more experienced, but this I did, I ſeriouſly ſearched my heart, to find the truth of grace, my intereſt in Chriſt, my right unto this Ordinance, to find out my ſinnes, and have renewed my repentance for them; my wants, and have begged of God, as earneſtly as I could, that I might be ſupplied at his Table, and for his ſtrength to diſcharge this duty to his glory, and my own comfort.

VV. O happy man! that have theſe proviſions prepared for you, and can go with this delight and holy confidence to partake of them.

S. You alſo may draw near unto this Table of the Lord, and have a ſhare of theſe Goſpel-benefits, and be aſſured of them.

VV. I! alas! alas! you know not what I am, what I have been; I never did, I do not dare to meddle with the blood of Chriſt in this Ordinance.

S. You

S. You may come and eat of this bread, and drink of this cup.

VV. What I! ſhall a dog eat of the Childrens bread? I dare not do it.

S. You *muſt*, you ſinne if you neglect it.

VV. Sin! that I would not, that is it that maketh me abſent from it, becauſe I would not ſin againſt the blood of Chriſt; But why do you ſay, I ſin if I do not come?

S. Becauſe you live in the neglect of a plain commanded duty; it is a ſlighting of a ſpecial token of the love of your dying Lord.

VV. My Lord!

S. It is a neglecting of the Seal of the Covenant of grace; it is hypocriſie to complain of the hardneſs of your heart, and yet will not uſe the means to have it ſoftned; and of the power of your ſin, and will not uſe the means to have it weakened.

VV. I never knew any under my doubts and fears, that went to this Ordinance, and found good thereby

S. Not ſo, for I my ſelf was long under the ſame doubts and fears, and I know my heart was as bad as yours can be; but when I was willing to forſake my ſin, and cloſe with Chriſt, ſenſe of duty, fear of

ſin, if I did not, moved me to the uſe thereof, and there God reſolved my doubts, and removed my fears, and made it profitable to my ſoul, for my comfort and increaſe of grace.

W. *But it would be ſin to me to go; for that which is a duty, and would be food unto another, might be a ſin and poiſon unto me, becauſe I am not fit for ſuch an Ordinance.*

S. If you be not fit, that alſo is your ſin.

W. *Then my caſe is miſerable indeed; if I do not come, I ſin; and if I be unfit and come, I ſin. Ah Lord! am I in this neceſſity of ſinning!? Oh tell me then what muſt I do?*

S. You muſt not abide in that condition, wherein you are unfit for the Supper of the Lord, but fit your ſelf and come.

W. *Alas! who will pitty my pining ſoul, that hath food before it, and yet unworthy to meddle with it?*

S. A Legal worthineſs you cannot have, neither doth God expect it at your hands; but an Evangelical worthineſs you may have.

W. *I would fain know what I may do in reference to this Ordinance; I pray you tell me, when is a perſon ſaid to be worthy in a Goſpel ſenſe?*

S. When he is cloathed with the righteouſneſs

teousnes of Christ, hath grace infused into his soul, and doth act it at the Lords Supper, he doth worthily receive.

W. *Then I perceive that a man might be a sinner, and yet be a worthy receiver.*

S. Yes.

W. *What! and a great sinner too?*

S. Yes, he may.

W. *this is some support to my fainting soul: But yet my soul is cast down within me, for I doubt I am not one of those sinners that you do mean.*

S. It grieves me to see you in this distress of spirit. I am perswaded, if you would go unto this Ordinance, you would in time hear God speaking peace and comfort to your soul.

W. *My desires and my fears are such, I know not which exceeds. Fain I would, but I dare not; It is greif unto my soul, when I see the children of God approach unto their Fathers Table, and I absent my self, as though not of his family; but I am such a sinner, that I dare not go.*

S. Why what a sinner are you?

W. *I am the cheifest of sinners; should I therefore go?*

S. So was St, *Paul* in his own esteem, yet such Christ came to save, 1 *Tim.* 1. 16.

Gods mercy, and promiſe, Chriſts merits are as great, yea greater then your ſins, *Pſal.* 103. 11. *Matth.* 12. 31. You have not been a greater ſinner than *Adam*, or *Manaſſeh*, 2 *Chron.* 33. 1. to 14. or *Mary Magdalen*, *Luke* 7. 37, 39. Or at leaſt, you have not committed more ſins than all theſe; if you have, yet you have not committed more ſins than all the ſins of all the Elect of God, in all ages of the world amount unto: and hath, and will God pardon theſe? and are your ſins yet too great for pardoning mercy?

W. *O Wonderful! I ſee it is not the greatneſſe, or the number of a ſinners abominations, that ſhall keep mercy from him; but theſe had their hearts of ſtone turned into hearts of fleſh; but my heart is hard, and like an Adamant, and it ſhould be a broken heart, that ſhould behold a broken Chriſt in the Sacrament. But this* I *want.*

S. Senſe of hardneſs of heart is ſome degree of ſoftneſs of heart, *Iſa.* 63. 17. *Pharaoh* complayned of his judgments, not of the hardneſs of his heart. You are ſenſible, and do grieve for the hardneſs of your heart, or you do not; if you do not, why then do you complain? if you do, your hardneſs is not the hardneſs that there is

in

in Reprobates, but ſuch as may be, and is in the people of God: and this Sacrament is a means to have it ſoftned.

VV. *This doth a little help me, I pray you proceed to diſcover what things do difference hardneſs in a child of God, from the hardneſs that is in a wicked man.*

S. Senſe of ſin, and of Gods diſhonour: a judging of your ſelf for ſin, an unfeigned turning from ſin, earneſt prayers for ſoftning grace, a rolling your ſelf upon Chriſt, tenderneſs of Conſcience, and holy fear of ſinning againſt God, holy care to pleaſe him, teachableneſs of heart, an holy reſtleſneſs till you have Chriſt, do diſtinguiſh your hardneſs from the hardneſs of heart in a wicked man.

VV. *How elſe?*

S. Your hardneſs is occaſional, not conſtant; the hardneſs of a reprobate is like the hardneſs of ſuch ſtones, that are harder by the heat of the Sun; but your hardneſs is like the hardneſs of Ice, that when the Sun doth ſhine upon it, it is melted and diſſolved.

VV. *But if I had a heart of fleſh, I do not think there would be ſo much hardneſs remaining in me, more than others.*

S. God cures the hardneſs of his peo-

ples hearts in their converſion, effectually in ſanctification, gradually; and at their diſſolution, perfectly, but not till then.

W. *This proves my hardneſs to be more than the hardneſs of Gods people, becauſe I mourn not for my ſins as they do, nor can I be ſo deeply humbled for it; and what ſhould I do at the Sacrament if I cannot mourn for ſin?*

S. Imitate thoſe that mourn moſt for ſin, but you conclude not right, that you mourn not *truly*, nor at all, becauſe you mourn not *gradually*, or as much as others do. The word of God, and not the attainments of others muſt be the rule, by which you ought to judge of the truth of your mourning for ſin. Beſides, if you do not mourn directly, you mourn reflexively; you mourn that you cannot mourn, and you pray that you may mourn. Beſides, it is not your tears that can juſtifie you in the ſight of God; for if you could mourn more than any, yet you muſt be juſtified freely by the blood of Chriſt, and ſo you will when you mourn truly, though leſs than ſome others do.

W. *If it be ſo, then tell me when my mourning is right, and is the mourning of a*

S. When

S. When you mourn for ſin as ſin, for all ſin, becauſe it is againſt God, *Pſal.* 51. 4. is an evil greater than any affliction, *Rom.* 7. 24. *Paul* never cryed out for the evil of affliction, as he did for the evil of ſin: when you rejoyce in the Law of God, that doth diſcover it, and bleſs God he ever wrote it, and that you ever knew it, *Rom.* 7. 12. When your mourning for ſin makes you loath it, and leave it, and prize Chriſt, and haſten to him, to cloſe with him,

W. *This I fear, that my mourning for my ſin ariſeth from the fear of hell.*

S. You may quicken your heart to mourn for ſin, from the torments of hell, that it hath deſerved, but that this is not the principal ground of your mourning appears, becauſe you can mourn, and grieve for other mens ſins, as well as for your own: and when you have no thoughts of hell, and when you have greateſt perſvaſions of Gods mercy to you, in ſaving you from wrath to come, you mourn moſt; and that you mourn for the power and filth of ſin, as for your miſery thereby, and are willing to accept of Chriſt for your Lord, as well as for your Saviour.

W. I do

W. *I do not deny it to be thus with me, that I am willing to accept of Christ upon any terms.* Lord, a Christ upon any terms! *But I fear Christ is not willing to give himself, nor God willing to give his Son to such a one as I, and what should I do at the Sacrament, if Christ be not willing to give himself, and his benefits unto me?*

S. This is the language of your unbelief.

W. *I have enough of that.*

S. For it is impossible you should be willing to receive Christ, if Christ were not willing to give himself to you.

W. *Indeed!*

S. For you could not be willing, if Christ had not first been willing; and it is the intollerable pride of your heart, to think that you can be more willing to be, and receive good, than God and Christ is to give, and make you good. Besides, then such a one may come, and plead at the last day, Lord I am not damned because I was not willing to accept of Christ, but because thou wouldest not give Christ to me, when I was willing to receive him.

W. *Truly I think there shall be no such plea at the day of judgment.*

S. Then

S. Then your condition is good, if you be willing; for if you be willing to receive Christ, and God be willing to give him unto you, you have him; and yet will you not go to commemorate his death?

W. *O Lord what strange conviction is this! surely* I *had Christ, and did not know it*; I *was happy and did not perceive it. But alas! no sooner did* I *perceive a little light to shine into my soul, but it is clouded; for my heart is deceitful, and* I *may think that* I *am willing when I am not.*

S. Then I do descern you will now suspect, that you your self are not willing, rather then that God is not willing, and so you have more reason to do; but though your heart be so deceitful, that you cannot uuderstand all the particular, sinful actings of your heart, yet by serious search and prayer unto God, you may know what it is that you do love, desire, and chuse above all things in the world: and what is the general bent oud inclination of your heart and will.

W. I *do not know my heart.*

S. What would you ask of God, if he should say, ask any one thing, and thou shalt have it.

W. *Christ I think. But still I am afraid lest*

lest this should be from love unto my self, and and not unto the person of Christ.

S. An holy self-love you ought to have, and that is, not inconsistent with predominant love to the person of Christ.

W. How may I know it is holy self-love (that God approveth of) that moves me to be willing to accept of Christ.

S. If you desire Christ to make you holy, as well as to make you happy, and to free you from the power and dominion, as well as from the punishment and damnation of your sin---

W. If there were no hell, yet I would not sin against the Lord.

S. You have made an answer to your own enquiry.

W. But if I had been willing to accept of Christ, to take down the power of sin, it would not have been so strong as yet it is, and the poster of sin makes me question the truth of grace.

S. Strength of sin might argue weakness of grace, but not the nullity of it, because it might rage, when it doth not reign.

W. That I would know, for if sin reign, you will say, I must not go.

S. True, but if you can say with Saint

Paul,

Paul, Rom. 7. 15. That which I do, I allow not: for what I would, that do I not; but what I hate, that do I. Verse 19. *For the good that I would, I do not; but the evil which I would not, that I do,* You may then conclude with him, *verse* 20. *Now if I do that which I would not, it is no more I that do it, but sin that dwelleth* (he saith not reigneth) *in me:* And if it rage when it doth not reign, you have the more need to go unto the Lords Supper, that sin, this usurping Tyrant (not your acknowledged Lord) might be taken down.

W. *But sin hath great power in my thoughts, for not only vain, but blasphemous thoughts come frequently crowding into my mind, and I cannot sometimes remove them.*

S. That they have power over your thoughts is your sin, but that they have not such power over your will, that proves your grace; for you *would* remove them when you *cannot*: and whether they be injected by the devil, or do arise from your own heart, if grieved for, groaned under, and striven against, it is no otherwise with you, than with many others of Gods dearest children.

W. *I have long neglected Christ, now it is too*

S. VVho told you it was too late? where do you read it? The damned in hell might say it is too late, but not you, that would have him if you could, and may have him if you will: and have him indeed, because you are willing. And it is not what you have been, but what you are, and would be, that you must judge your state by.

VV. *But if the day of grace be past with me, and the door of mercy shut against me, it is too late, how then should* I *be sealed in this Ordinance unto the day of redemption?*

S. The day of grace is not past with him, that would fain have grace above all earthly riches, nor is the door of mercy shut against him, that doth set open the door of his heart for Christ the King of glory to enter in: and doth importunately pray for the fruits of the Spirit.

VV. *But alas!* I *cannot pray, how then should* I *receive?*

S. Though you cannot *word* your desires, yet you can cry to God, and nothing will still you but a Christ. As the Infant cannot ask, yet crieth for the breast. Some might utter words in prayer, and not pray, and you might want words, and yet pray fervently, acceptably unto God; for prayer

prayer doth not consist in the exercise of parts, memory, &c. but of grace.

W. I *cannt cry to God, my eyes are drie, and cannot drop a tear sometimes, when* I *am confessing my sins, though so many and so hainous: when others can shed many tears for one sin,* I *cannot shed one tear for many sins.*

S. It is so with you but somtimes. Besides, as there may be tears in the eyes, when there is no sorrow in the heart; so when your eye is drie, your heart may grieve. An hypocrite, as he may have more words so he may have more tears in prayer than a true child of God.

W. *How then may I judg of my prayers, when* I *want those outward signs of sorrow, &c.*

S. By your inward frame of heart; when you cannot shed a tear, you feel your heart burdened with, and rising in hatred against your sin; and when you beg for Christ and grace, you find your heart *sincearly* reaching forth after both Christ and grace.

W. I *do pray indeed, and hear, that* I *may have Christ, but* I *doubt all is in hypocrisie: and that all my duties are the services of an hypocrite: and what did* Judas *get by eating with Christ.*

S. If

S. If you delight to do a duty ſo, that no man might know that you do it, and that when you be with others in holy Ordinances, you find you had rather be affected, and not ſeem to be ſo to others, than to ſeem to be affected, and not be ſo before God, where is your hypocriſie? Beſides, if you do your duties from a right principle, love to, and fear of God, in a right manner, *viz.* humbly, believingly, fervently, in the name of Chriſt, and for a right end, that you may glorifie God, have communion with him, be made more like unto him, that you may have more love to him, and more power and ſtrength againſt your ſin, you are ſincere, and not an hypocrite in your duties.

W. *But ſometimes I find a ſecret contentment in my heart, that men take notice of the outward ſigns, of inward affections, and that when the outward ſigns are more than my inward affections; is not that hypocriſie?*

S. Yes it is, and much to be lamented and oppoſed; mourn ſo, if you can, that none but God might perceive it, except when it might be more for the glory of God, and the edification of another, that your mourning ſhould be manifeſted rather than concealed.

W. *May*

W. *May ſuch a duty then be accepted of God, that is done in ſuch hypocriſie?*

S. Such a hypocrite a ſincere Chriſtian may ſometimes be, and is; for as there is ſomething of unbelief in one that hath faith in Chriſt, and ſomething of pride in one that is humble, &c. ſo there is ſomething of hypocriſie in every one that is ſincere; for in nothing are we perfect as to degrees, while in this life: Therefore as you muſt not conclude, that your prayers and duties are not accepted of God, becauſe there are ſome actings of unbelief and pride in them; ſo neither becauſe there is ſomething of hypocriſie mingled with them, when (as is ſaid) your principle, and manner, and end, in the main, be right.

W. *I doubt whether the principle of my duties be love to God, or only a natural conſcience: and if I ſhould go to the Sacrament, and not from a principle of love, God would not be pleaſed with me.*

S. And I pray you take heed, that no time you do abſent your ſelf from duty, againſt the dictates of a ſanctified enlightned conſcience.

W. *I pray to God I may not; but ſpeak unto my doubt.*

S. You

S. You may perform duty from a principle of love, when it is not from a ſenſe of love. When a natural conſcience is the principle, it puts you upon the duty, but gives you no ſtrength to perform the duty; but the Spirit of God doth both.

Natural conſcience is ſatisfied, if the duty be done: but you are not ſatisfied, except God be enjoyed in the duty. Natural conſcience puts on to duty in time of temporal, or for fear of eternal puniſhments: but you pray, &c. that you may pleaſe God, have communion with him, and be delivered from the filth and power of ſin. When natural conſcience only is the principle, a duty is done with much backwardneſs of heart, conſcience hales and draggs the ſinner to his knees; but you love it, and delight in duty, or are grieved if you do not. When natural conſcience only is the principle, if a man can get an excuſe which will ſilence conſcience, the duty with gladneſs is omitted; but if you are kept (though by lawful cauſe) from a duty, it is ſome grief and trouble to your ſoul, and nothing but what is weighty, and judged by you to be a duty alſo, ſhall divert you from the Ordinances of God. Are you not yet ſatisfied

in

in this, that you may go unto the Lords Supper?

W. *I have proposed to you the chiefest grounds of my doubts, and fears, and for the present, in some measure, have some hopes, that God hath done some special work upon my heart.*

S. Then I hope you will make conscience of this duty, that it may be promoted, and carried on in your soul.

W. *I shall further consider of what you have said, and shall beg of God his holy Spirit, that I may know the things which are freely given (if given) to me of God: and if I shall, by further searching of my heart, and prayer unto God, be convinced that it is my duty, I will no more absent my self.*

S. I should rejoyce to see you there.

W. *But I find my heart is too slight and careless in what I know to be my duty; I would therefore understand how I may get my heart to be diligent and serious in preparing for it.*

S. When you are to go unto this Ordinance, endeavour to confess your sinnes, and to pray for pardon, and for Christ, and grace, as earnestly as you would do, if you were then to die: Prepare as you would do if Christ himself were to deliver

it

it to you; as if men could look into your heart; as if God ſhould ſtrike you dead with the bread in your mouth, or with the cup in your hand, if you come unworthily; as if it were the laſt time you ſhould receive it, and goe and ſtand at Gods Tribunal when you have done; as if a Soul that hath been damned for prophaning of the blood of Chriſt, ſhould come unto you, and tell you what he is ſuffering in Hell for this ſin; as if Chriſt ſhould call to you from Heaven, and mark you out, and make you known, if you come unpreparedly, [ſee *Page* 72, *&c.*] but this is not to diſcourage you from the duty, but to quicken your heart to greater diligence in order thereunto.

W. *How then muſt I prepare my ſelf?*

S. For this, I referr you to the Book it ſelf, [*Page* 88. *&c.*] and to the former Dialogue.

W. I *ſhall not then any longer keep you from your other buſineſſes.*

S. The God of Heaven guide you in this work, and ſmile upon your Soul, when you ſhall be preſent at his Table.

A Dialogue between one Believer that hath Aſſurance, and another that hath Hopes, and another that is under Doubtings, of the Love of God, and of good by the Sacrament, as they come away from the Lords Table.

Aſſur. WAs not this he that came from *Edom*, with died garments from *Bozrah*, whom we have ſeen glorious in his apparel, travelling in the greatneſs of his ſtrength, mighty to ſave us from our ſins, that were mighty to condemn us.

Hope. This is he, who being red in his apparel, having his garments died with blood, with his own blood, with his own heart-blood, doth ſave us from our ſcarlet crimſon ſins.

A. Was not this he whom *Judas* did betray, whom *Peter* did deny, whom all forſook, whom the Jews did crucifie, whom the Souldiers pierced, that ſuffered

ſo

ſo much from men, from devils, and from God himſelf?

H. This is he, who (I truſt) was delivered for our offences, and was raiſed again for our juſtification. This is he, who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of man; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs.

Doubt. Certainly this was a righteous man, the Son of God, willing and able to ſave to the uttermoſt, all thoſe that come unto God by him, who once died upon the Croſs, but ever lives to make interceſſion for them.

H. We have ſeen the Prince of life did die, the Lord of glory expoſed to open ſhame, we have ſeen his blood ſtreaming down, and through the holes made in his ſide have looked into his heart; what did you ſee in his bleſſed heart?

A. I ſaw a ſight of Love, a fire, a flame of Love. When for our ſinnes I ſaw his blood flowing from his heart, I ſaw Love ſtill abiding there: my Lord would part with

with his moſt precious bloud, but not with his Love unto his people: I ſaw, I was not only gravened upon the palms of his hands, or ſet as a ſeal upon his arm, but I was pourtrayed upon his heart. The High-prieſt, that was a type of Chriſt, did bear the names of the twelve Tribes of *Iſrael* in the breaſt-plate, in, or upon twelve precious ſtones, but I did ſee, that our great High-prieſt doth bear the names of his Elect, gravened in his precious heart: and when I did read my name amongſt the reſt, what joy and comfort filled my ſoul, I am not able to expreſs: his love was ſtronger than death, the coals thereof were as coals of fire, which had a moſt vehement flame; and me-thoughts, when I drew near unto it, I felt my heart begin to warm. All the waters of affliction, and ſufferings, and ſorrows which he endured, could not quench his love: for he was reſolved, he was reſolved, to ranſom and redeem all that were given to him of the Father.

H. And do not the thoughts of this bloud that was ſhed, and of the vertue and efficacy thereof, exceedingly delight your ſoul?

A. When I conſider that this bloud

which was shed upon the Cross, is pleading for me in Heaven, that by this bloud, God is reconciled, sin expiated, death and the Devil conquered; it makes me to cry out, Never Love like this! never any like to this!

H. In this God manifested his Love unto us, that he sent his only begotten Son into the world, to die, that we might live through him.

A. Herein God commendeth his Love to us, that while we were yet sinners, Christ dyed for us, and this love of God unto my soul, it is sweet, it is sweet, it is exceeding sweet, beyond, beyond the sweetness of the honey, or the honey-comb.

H. His Love is better than wine: A bundle of myrrhe is my Beloved unto me, he shall lie all night betwixt my breasts.

A. As the Apple-tree among the trees of the Wood, so is my Beloved among the Sons: I sate down under his shadow, with great delight, and his fruit was sweet unto my taste; he brought me to the banquetting-house, and his banner over me was Love.

D. O stay me with Flagons, comfort me with Apples, for I am sick of Love!

A. Thou

A. Thou haſt raviſhed my heart, my Lord, my Saviour, thou haſt raviſhed my heart, while, with an eye of Faith, I have ſeen thy bloud ſtreaming from my heart, to waſh me from my ſins.

D. With what admiring thoughts of the Love of God, do theſe come away from the Supper of the Lord!

A. Oh the heighth, the depth, the length, the breadth of the love of God! we know it, we know it, and yet indeed it paſſeth knowledge.

H. By the death and reſurrection of this crucified Lord, we have a lively Hope of an incorruptible Crown; he was crowned with thorns, that we might have a Crown of glory.

D. O Lord, how dull and dead am I, who have been there, where theſe have been, but have not found, what they have found!

H. Why do you weep?

A. Do you weep for joy, or grief?

D. Who can but weep, when God doth frown! you may ſay, his loving-kindneſs is better than life, and I can ſay, his frowns are worſe than death.

H. Did you not finde Chriſt attempting to get into your heart? to come

down from the Croſs into your heart?

D. He knockt indeed, but I was ſleeping.

H. Did you finde no ſtirrings of affections, when Chriſts hand was upon the lock, and put his hand into the hole of the door of your heart?

D. He put in his hand by the hole of the door, and my bowels were moved for him.

H. Why did you not ſet open then the everlaſting gates of your ſoul, that this King of glory might have entred in?

D. I roſe up, to open to him, whom I deſire to love, and my hands dropped with myrrhe, and my fingers with ſweet ſmelling myrrhe, upon the handles of the Lock.

H. How was it then you miſſed of him?

D. At firſt, I was not heedful to let him in, whereby I grieved him, when I made him ſtand without; afterwards I roſe to open to him, whom I would love, but he had withdrawn himſelf: woe is me, he was withdrawn: my ſoul failed when he ſpake: I ſought him in every part of the duty afterwards, but I could not finde him, I called after him, but he gave me no anſwer.

A. O

A. O Lord, what am I, a vile and worthleſs ſinner, that thou revealeſt thy heart and love to me, when it is ſecret unto others!

H. I began to be dejected, when I ſaw how ſhort I came of your joy and comfort, but when I ſee his doubts and fears, I bleſs the Lord, who hath given me ſome hopes of his favour and his love.

D. How is it that you come away with ſuch hopes of mercy to your ſoul?

H. When I knew my ſin and miſery, and the mercy of God to poor ſinners, through the merits of his Son; when I did read Gods invitations and commands, that I ſhould come to Chriſt, and promiſes of pardon, if I did; and in the Sacrament have ſeen God ſetting to his ſeal, I willingly caſt away my ſins, and caſt my ſelf down at the foot of mercy, reſting upon the merits of Chriſt, I did, and do hope that God will not caſt away my ſoul from him, nor exclude me from his Kingdom.

D. Then you have not yet got aſſurance of the love of God, nor a full perſwaſion of Gods mercy in the pardon of your ſin, and ſalvation of your ſoul?

H. No, becauſe, though I do not

queſtion the truth of Gods promiſes, nor his willingneſs to receive repenting ſinners, yet I am not without doubts and jealouſies, of the truth of my Faith, Repentance, *&c.*

D. And yet can you hope for Heaven?

H. Yes, becauſe it is pleaſing unto God, that we ſhould truſt him, when we are not ſure of our intereſt in him, and to ſee ſinners hoping in his mercy.

A. And yet do you hope, your hope is true?

H. Yes, becauſe I finde it puts me on to purifie my heart.

D. And how is it that you come away with ſuch aſſurance of the Love of God, and eternal life?

A. When I had found the truth of my Faith in Chriſt, love to God, and hatred unto ſin, and the promiſes that God had made to ſuch in Chriſt, I did, and do believe, that as ſurely as I did eat the bread, and drink the wine; ſo ſurely hath God pardoned my ſins, and will ſave my ſoul.

D. And doth this alone give you this evidence of your title to his Kingdom, and fill you with this joy?

A. No, but moreover I did finde the Spirit of God, bearing witneſs to and with my

my ſpirit, that it was thus with me; and oh how ſweet was Chriſt then to my ſoul!

D. When did you finde your heart thus raiſed in the apprehenſions of Gods Love to you?

A. When I ſaw the bread broken, and heard the Miniſter ſay, thus was Chriſts body broken for you; and ſaw him pour out the wine, and heard him ſay, Thus was the bloud of Chriſt ſhed for you; and when he did diſtribute both, and I did take and eat, did take and drink, I did believe that God was really, though inviſibly, dealing forth his Son, and all his benefits to me, as well as unto others; and I was enabled to apply him particularly to my ſelf, and take him as my own: then, oh then my heart was warmed with love, and filled with joy.

D. When elſe.

A. When the Congregation was ſinging forth the praiſes of the Lord, my ſoul being ſatisfied as with marrow and fatneſs, my mouth, my heart, my all, did praiſe him, and now my love, my faith, my joy, my ſorrow for my ſin, were ſtirring in my heart.

D. And how do you know that this is

true and ſpiritual joy, and not ſuch which an hypocrite might have at the Table of the Lord?

A. Becauſe I find it doth engage me to inward, and to univerſal holineſs, inflames my heart with love to God and Chriſt, increaſeth my hatred to my ſin, and makes me more watchful againſt it; and makes my ſoul to long after full, and perfect enjoyment of God in glory.

D. I am glad, and do rejoyce in your mercy, while I muſt bewail my own unprofitableneſs, even at the Table of the Lord, I muſt go home and eat my bread with a ſorrowful heart, and ming'e my drink with tears, while you can go and eat your bread with a chearful ſpirit.

A. Nay, but go and examine your ſoul, what good and benefit you have received by this Ordinance, and give to God the glory of it.

D. Might one that hath not got aſſurance of the Love of God, nor been filled with joy, conclude he hath got good by the Lords Supper?

H. Yes, or elſe I muſt go home, and weep for this as well as you.

D. How doth that appear?

H. Becauſe God doth work variouſly upon

upon divers perſons, and variouſly upon the ſame perſon at divers times. Sometimes he breaks the heart for ſin, and reſerves his comforts for another time: if you do not finde your heart inflamed with love, and filled with joy, yet if you do finde your heart to riſe more in hatred unto ſin, and to be grieved for it, and more reſolve and watch againſt it; you have received benefit by this Ordinance.

D. Then I muſt take heed of the ſtratagems of the Devil, that, as he might not cauſe me to conclude, I have that which I have not; ſo neither to deny that I have not that, which through mercy, God hath given to me.

H, That will be your wiſdom, becauſe it will be your way to get more from God, by being thankful for a little: God will another time give you peace and comfort, if now you will give him thanks, that you have wept for ſin, and been grieved for the ſame.

D. O Lord, my heart begins to warm, I think the Sacrament may work, and affect my heart, after I am come away, though I was dull, when I was there.

A. So it may, and ſo I have ſometimes found it, though to day God hath wonderfully

derfully ſmiled upon ſuch a vile unworthy ſinner as I am.

H. I would adviſe you to take heed, that you do not conclude, that you have no benefit at all, becauſe you have not ſo much as you expected, and deſired: or ſo much as you ſee other Chriſtians to have: or that you have it not in that particular, or kind, that you looked for; or though you did not ſenſibly perceive it in the very act of Receiving.

D. But what may be the cauſe that I found no more of God in the time of this Ordinance?

H. It may be you were too ſlight in your preparations for this duty; or if enlarged in them, you truſted too much to them, and leſs to Chriſt, than you ſhould have done; or were not watchful in the time of the Ordinance; or do too much favour ſome peculiar ſin; and God withholds what you expected, that you might mend that, with which he is offended.

D. This will be mercy, if I miſſed of comfort, that I may have leſs of ſin: and ſhall deſire of the Lord, that I may finde ſome good by the Ordinance, and your diſcourſe: now I do go in.

A. Stay, one word more, and that is, that

that we all remember the obligations that do lie upon us, to walk ſuitably to the priviledges we are made partakers of by the death of Chriſt.

H. That is well remembred, for we are apt to forget to make returns to God, when we have received great things from him.

D. That will do well, for then, it may be, I might feel more the efficacy of this Ordinance, than yet I have done.

A. Yes, you may, and therefore let us all conſider, and bear it upon our hearts, where we have been this day, and how we have renewed our Covenant with God, and that his vows are upon us, and his eyes, to obſerve how we ſhall walk, and live, after we have had, or do hope for peace and joy from him: and that we watch each other, that where any of us fail, the other may reprove in love, and reſtore him with a ſpirit of meekneſs.

H. All this will be needful.

A. The Lord enable us by his grace to diſcharge, what God commands, that we may expect what he doth promiſe in his word, and hath ſealed to us in this Sacrament.

FINIS.